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A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

VOL. III. No. 2.

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The Literary Digest.

VOL. III. NO. 2.

NEW YORK.

MAY 9, 1891.

Entered at New York Post Office as second class matter.
Published Weekly by FUNK & WAGNALLS, 18 and 20 Astor Place, New York.
London: 44 Fleet Street. Toronto: 86 Bay Street.
Subscription price, \$3.00 per year. Single copies, 10 cents.

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THE INDEX TO VOLUME II.

The Index to Vol. II of THE LITERARY DIGEST is issued this week. Every subscriber and every purchaser of this issue should receive a copy of this Index. If any fail to receive it, we will furnish a copy free on application.

The Reviews.

POLITICAL.

STATE RIGHTS AND FOREIGN RELATIONS.

EX-SECRETARY T. F. BAYARD.

Forum, New York, May.

"Polonius—My Lord, I will use them according to their desert.

"Hamlet—God's bodykins, man, better; use every man after his desert, and who should escape whipping. Use them after your own honor and dignity; the less they deserve, the more merit is in your bounty."

TO the people of the United States and their government has been committed the great charge of maintaining peace and order over a vast domain, and to-day the mass of human interests in our land and the responsibility for their proper care and conduct are not exceeded, if equaled, in any other empire on earth.

The unit of our system is the individual man, and to preserve him in the possession of absolute civil and religious liberty we

have adopted a system of government which, by limiting and distributing its powers, prevents their consolidation and the growth of tyranny. Ours is a government of laws, and to quote from Mr. Justice Miller, "No man is so high that he is above the law."

One of the chief and enduring purposes for which the Constitution of the United States was ordained is the establishment of justice. It is believed that the great function of administering justice has, on the whole, been honorably and fairly executed by the officials into whose hands the duty has been committed. Our courts of justice have been open to all. No discrimination by reason of race or nationality, or condition of fortune, can be found upon our statute books, or is indicated by the recorded judgment of our courts. With or without treaty stipulation, no case can be found of denial of justice, either by administration, or by color of the statute, against a foreigner; on the contrary, no more patient, learned and laborious decisions upon the rights of person and property can be adduced, than those in which foreigners have been interested parties.

I am aware of no case until the present time, in which indemnity for personal injuries inflicted upon a foreigner within our jurisdiction, has been demanded by a foreign government from the United States by reason of the failure of justice in its judicial courts. Of Italy's recent demand I shall say nothing, as the matter is pending in negotiation.

I shall confine myself to drawing attention to the two cases in which, and in which alone, an attempt has been made to substitute for the remedies and redress always obtainable by an appeal to our local courts of justice, a demand upon the government of the United States for pecuniary compensation in the class of cases alluded to—one by Great Britain in 1878, and the other by the Chinese government in 1885. The answer of the government of the United States was in both cases the same. The liability of the United States was denied. In the correspondence with the British Government we find the following passage:

Under no aspect of the case is there any right under our law to redress such injuries as Mr. Tunstall suffered, which is not as open to a foreigner, lawfully within the United States, as to any of our citizens. There is no discrimination between them. . . . "The State," says Sir R. Phillimore (International Law, II., 4), "must be satisfied that its citizen has exhausted the means of legal redress offered by the tribunals of the country in which he has been injured. If these tribunals are unable or unwilling to enter energetically upon his grievance, the ground for interference is properly laid; but it behooves the interfering State to take the utmost care—first, that the commission of the wrong can be clearly established; secondly, that the denial of the local tribunals to decide the questions at issue be not less clearly established. It is only after these propositions have been irrefragably proven, that the State of a foreigner can demand reparation at the hands of the government of his country.

In the case of the Chinese demand there were certain features which appealed strongly to the sense of humanity, and, on recommendation of the President, an award was made by Congress, but the award was expressly stated to have been made *ex gratia* and was accompanied by the most distinct denial of all legal liability, under international law or treaty, to make good losses so caused.

The control of the foreign intercourse of the country has undoubtedly been conferred exclusively upon the Federal Government, and the sixth article of the Constitution, to exclude all possibility of obstruction by States or their officers to the execution of treaties, expressly states:

All treaties made, or which shall be made by the United States, shall be the supreme law of the land, and the judges in every State shall be bound thereby. Anything in the Constitution or the laws of

any State to the contrary notwithstanding; and all executive and judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation to support the Constitution.

The recital of these express mandates of the Constitution indicates, unmistakably, the intention to employ State tribunals, equally with those of the United States, to compel obedience by citizens, everywhere in the United States, to the compacts so made with foreign nations. It permits no doubt to remain that the avenues of public justice everywhere in the United States are equally open to all persons, and that resident aliens are to be treated precisely like our own citizens.

The importance of establishing a correct principle, and the everlasting and increasing injury of consenting to an evil principle, invest this question with gravity; for it is very evident that if the government of the United States admit that it is liable to indemnify individuals directly, or a foreign government acting in their behalf, for injuries inflicted upon subjects or citizens of such foreign government within the United States, and in violation of its laws, and that such claimants are absolved from all efforts to obtain redress in the judicial courts, which are as open to the foreigner as to our own citizens, and where justice is administered with an equal hand to either or to both, it will create a precedent which will not merely be prolific of international dissensions, but which will impair the structure of our government, seriously disarrange the system of checks and balances under our State and federal systems, and confuse and destroy the essential boundary between executive and judicial powers, which is one of the most important features in the Constitution of our government. Moreover there is a manifest and dangerous tendency in our institutions towards centralization. No remedy, therefore, for alleged evils or inconsistencies that increases this tendency should be entertained, for it is in the strict enforcements of limitation upon power and its decentralization that the best hopes, and even the possibility of free institutions of human government can be found.

THE TRIPLE ALLIANCE IN VIEW OF RECENT DISCUSSIONS.

CARLO CANTONI.

Nuova Antologia, Rome, April.

THE question of the Triple Alliance is just now discussed in Italy with more ardor than ever. It is unfortunate that we Italians cannot agree as to what should be the foreign policy of our country. Still, where an honest difference of opinion exists, it is far better for the country's good that there should be an open, free, and temperate interchange of views.

The illustrious Senator Stefano Jacini, whose death a few days since is a cause of sorrow for all his fellow-countrymen, in the pages of this review, and in his recent book, "*Pensieri sulla politica italiana*,"* has thrown the weight of his great reputation and able pen in favor of the view that the Triple Alliance should not be renewed. Unfortunately I cannot coincide in that opinion. Believing that the discontinuance of the Alliance would work a grave injury to my native land, it is my duty, as well as my right, to explain to my fellow-citizens, as clearly as I can, what seem to me weighty reasons for my opinion.

Before setting forth the principles which, in my judgment, ought to guide the State and the Italian people in the choice, of their allies, I wish to mention the principles which ought not to guide them.

Some believe that the laws of morality for States are different from those which should be obeyed by private persons; others claim that public and private morality have the same normal foundation. Admitting the latter view to be entirely true, it is clear that the application of the laws of morality must be different in the case of a State from that of an individual. Many think that when a State has obtained a great

advantage by the aid of another State, the former ought to show the latter an everlasting gratitude. One may unhesitatingly adopt this view, and yet without inconsistency, be allowed to consider in what way that gratitude should be shown. It would be a species of Don Quixoteism for a people to sacrifice its vital interests, out of gratitude to another people from whom benefits have been received in past times. When the occasion demands, it is not in the least ungrateful to weigh what return has already been made for the benefits received.

In 1859 France aided Piedmont to acquire Lombardy. In 1866 Prussia aided us to acquire Venice. In both cases we made a large return for the aid given. France received Savoy and Nice, the two most important acquisitions it has gained in a century. The events of 1866 were as advantageous to Germany as to Italy, since by the aid of Italy, Prussia succeeded in excluding Austria from Germany and in notably enlarging its own dominions. Therefore, our debts of gratitude are, at least, so far paid that we are at liberty to look after our own interests and pursue that course which is most likely to ensue to the well-being of the Italian people.

If the foreign politics of a State ought not to be founded on a pretended duty of gratitude, still less should its foreign policy be guided by resentment. There are ardent patriots, who believe that we should nourish a feeling of constant ill-will towards Austria, because she still keeps territory which seems ethnically and geographically to belong to Italy. But why nourish such a feeling against Austria and not against France. Savoy and Nice are truly Italian countries, united to us for centuries, with an Italian population. One might say the same of Corsica. Yet no expressions of hostility to France are heard on that account.

Let us come now to the principles which ought to guide us in the choice of allies, and, first the principles of minor importance.

When people are of the same race, and have a similar language and customs, there seems great propriety in their being under the same government. The claims, however, of identity of race have been greatly exaggerated, as have also those of the tie of a common language. History clearly shows of how little advantage affinity of race has been. The Spaniards and French have laid waste our country quite as much as the Germans and Austrians, if not more. The Russians have persecuted and oppressed the Poles far more than the Germans and Austrians have done.

Other important considerations in regard to an alliance are economical relations. In regard to these, it must be confessed that the French market is the most important for us, and that France is the country which, from the point of view of economics, can harm us most by her hostility or benefit us by her friendship. But an alliance made solely for defense,—the only alliance I recommend—is a matter which is necessary for our existence, and ought not to excite the slightest hostile feeling in France. If it does, let us resign ourselves to the pecuniary loss which may be the result of such hostile feeling, rather than do anything which may imperil our national dignity and independence.

The considerations which ought chiefly to prevail in the case of Italy making an alliance are the general political conditions of Europe, geographical position, and civil and moral conditions. These considerations are so intermingled that it is hardly possible to speak of them separately.

After the Treaty of Berlin, two powers recognized the need of securing peace for their own interests. These two were Germany and Italy. The former wanted to assure the firm possession of the territory she had acquired in 1870. The latter wanted to strengthen her hold on Rome, a territory of no great size, but of supreme importance to our State. Thereupon by the efforts of Bismarck and Andrassy, a league was soon made between Germany and Austria. Italy remained outside, declaring her wish to maintain good relations with all the powers.

* LITERARY DIGEST. Vol. II., p. 650.

But a grave event soon warned Italy that she could not remain neutral without danger. That was the occupation of Tunis by France. The Tunis matter was a clear manifestation of the natural hostility which exists between France and Italy.

In such a state of things Italy had to choose one of two paths. She must either submit to the hegemony of France and fall, more or less openly, under her protection, or seek an alliance with another power. The proposition of some that Italy could have remained neutral, making herself a mediating power among other nations and a sort of protector of peace, is in my opinion, ridiculous. To hold such a position, Italy must have an army at least equal to that of Austria and France combined. No one will pretend for a moment that Italy could keep such an armed force.

Matters being in such a condition, the only State with which it was suitable and convenient for Italy to make an alliance was Germany. The two countries have different spheres of action. They do not touch each other at any point. France had shown such marvellous elasticity in recovering herself that, after the Exposition of '78 and the occupation of Tunis, she was as much a dangerous rival to Germany as to Italy. This common distrust of the common neighbor was a strong reason for friendship and alliance between Italy and Germany. Russia, too, with her colossal power and ambition, threatens to plunge Europe into war at any moment. It was, therefore, Bismarck's idea that a triple alliance uniting formidable military and naval forces, simply for a defensive purpose, would be a guarantee of peace in Europe.

There are other reasons which make an alliance with Germany advantageous. France, it is true, like all democratic republics, is more inclined to peace than war. Yet, although the majority of the French people desire peace, that majority is not its own master; it is in the power of Paris, or rather, of a majority of the Parisians, whose movements are very uncertain, and who, by their exaggerated patriotism, can plunge France into war at any time. Germany, doubtless, by its monarchical form is better adapted for war, and specially for an offensive war, than France, at present. Germany, however, is now a federation, not a convenient form of government for resolving promptly on a war of conquest or anger. The alliance with Germany, besides, has a civilizing and moral value; that country, in its system of higher education, in æsthetics, in philosophy, in classical philology, in pedagogy, in many of the sciences, and most of the fine arts, standing at the head of the civilized world.

Finally, let us not forget the danger to Italy in the Vatican. Leo XIII., not less than Pius IX., preaches the necessity of the Pope having temporal power, and there is always a risk that some Catholic State will take up arms to restore the Pope to what he is pleased to term his rights. It is certain, therefore, that the dissolution of the Triple Alliance is likely to do us much harm, and it is impossible to see how it can do us any good.

THE POLITICIAN AND THE PHARISEE.

THE HON. JOHN S. CLARKSON, LATE FIRST ASSISTANT POST-MASTER-GENERAL.

North American Review, New York, May.

THE United States Government is first a political, and second a business organization. It is something which serves greater aspirations than any mere sordid thing of business, finance, or commerce. Therefore, it is not primarily a business machine. It is something with a soul, and that soul, let the reformers cant as they may, is put into it through politics.

In the first hundred years of our government partyism was encouraged and applauded; not discouraged and flouted, according to the new intellectual fashion of this latter day. It was never believed, in the first hundred years of the Republic, that any national administration could carry on the gov-

ernment better with people who did not believe in its principles than with people who did. The people always knew, when they gave the election to the Democratic party, that they had endorsed Democratic principles. They knew that they were to have a Democratic administration; and let it be said that the Democratic party has never disappointed this expectation up to date.

The Pharisee, who made his appearance in American politics at the same time that the Democratic party—the smartest thing in human guile which this young country has ever known—purchased several Republican newspapers and set them to teaching the Democratic doctrines while still bearing the Republican name, proclaimed that the first hundred years of the Republic had been all wrong. Under the American fashion the elder men sought to interest the younger men in public affairs. It was taught that it was not only the privilege, but the duty, of every intelligent and patriotic citizen, to engage in politics and to hold office when his fellow-citizens demanded it. Under this theory every active and earnest citizen of the Republic, especially in the rural communities, was almost sure at some time to hold some office and be educated in government, and to learn the conservatism of government. It was also cherished as one of the glories of the Republic that the humblest family in the land might furnish the highest public officer. The Pharisee would reverse all this. He came to teach that love of party, or activity in politics, is a peril to the Republic; that constant political agitation is hurtful to the nation; that the political caucus in the township, otherwise the town meeting, is a menace to the Republic; that an active partisanship is dangerous in government. And so the argument goes on to-day.

I adhere to the old theory. I believe in the politician—otherwise the American who takes an active personal interest in public affairs, beginning with the smallest office, and continuing through to the greatest—rather than in the Pharisee, who would introduce the doctrine that private or individual interest in government is wrong, that office-holding does not concern the people, and that life tenure in office is both wise and necessary. I believe that every good American citizen is a politician. It is a good word, although the Pharisee would make it an epithet.

As the town meeting, the initial movement in our government, is the unit of public welfare, so may it be that the politician of the town meeting may be not only the best citizen of his own community, but the most useful citizen of his State. For the town meeting is not only the basis of liberty in American government, but without it liberty would soon depart.

It is the absence of the town meeting in the South which is responsible for the absence of both home rule and liberty in that portion of the country. The coercion and disfranchisement of the black men of the South are the cruelty of this age; and nearly as alarming is the coercion of hundreds of thousands of Southern white men who do not believe in the Bourbonism of Democratic rule or in the cruelty of Democratic methods, but who are terrorized into stifling their own consciences, suppressing their own principles, and acting with the party in whose doctrine and destiny they do not believe.

I am not of those who think that millions of Americans may be politically smothered. There is a palsy of political parties just now; but God can cure this palsy, as He can the other plagues that fall upon men. Unsettled questions have no pity for the repose of nations; and any soothsayer of this timid time who thinks that six millions of colored people in the South, outnumbering two to one the entire population of the colonies at the time of the Revolution, can be degraded into a servile peasantry, and a million voters permanently disfranchised, little comprehends the final justice of man or the supreme justice of God. The settlement may be postponed until it becomes a settlement of blood; but if the South had the town meeting, with its half-dozen politicians, with pride of

party and love of liberty, in every town and precinct, it would be settled by Southern men, and would not continue to clog the wheels of government at the national capital.

By what right does the Pharisee sneer at the politician? With what reason does the professional moralist sneer at politics? A hundred years of American politics and government is a sufficient answer to the sneers of both. The business affairs of the people have been conducted more scrupulously and more accurately than the private business of commerce in the same time. Defalcations and rascalities in office have been few, as compared to those in private life.

I believe in practical politics. I believe Benjamin Harrison was elected President to carry out the principles set forth in the Republican platform, and that he was expected to believe that Republicans could aid him in that work better than Democrats. Whether he desire it or not, the Republican party is held responsible for his every act. The experiment of lowering the temperature of the Republican party to get it cold enough for the Mugwump, has failed to capture him or to strengthen the party. If the present Administration has any weakness to fleck its otherwise spotless record, it is that it has not had enough of politics or politicians in it.

Practical Republicans believe in frequent changes for the public good. They believe in Republican officers under a Republican administration, and are ready always to concede Democratic officers under a Democratic administration. If this conclusion is not right, political parties in America may as well disband.

In any event, the Republican party cannot continue to live half-Mugwump and half-Republican. It must be fair to itself and to its people in 1892, if it cares for its life, and must declare plainly and boldly for one thing or the other—for the full acceptance of the Mugwump theory and a resolute adherence to it when in power, and no pretence of Republican preference, or for an open and fearless Republican theory and preference. I am for the latter. Let it comprehend an actual civil-service reform, but let it be a practical and Republican reform, including a separation of the appointing power from the legislative power. But let it never fall below the standard of party self-respect in America—that for any administrative office, under any party's rule, a man who belongs to that party can be found good enough to fill it.

THE PARTITION OF AFRICA.

La Nouvelle Revue, Paris, April 15.

THE consequences of the political partition of Africa will never be thoroughly understood without considering the natural relations of this great continent to Europe, from which Africa is separated by a small sea only, and to Asia, the maritime routes to which Africa commands.

The earth should at the present time be divided into two worlds—the same worlds which from the fifteenth to the seventeenth century were called the Old World and the New. Europe, Asia, and Africa, which make a continental unity, will always remain a political unity. On the other hand, America and the Australian countries, distant and physically detached, though they may become great and powerful, can never be as complete in their development or have an overwhelming influence over the old historic continents. Europe will always remain at the head of humanity, but Europe will have to reckon with new influences, as soon as Asia, powerful and mysterious, shall awaken from her religious sleep, and Africa, to-day a desert and uncivilized, shall obey, from north to south, a strong and intelligent race.

No doubt many years will elapse before civilization reaches these two great stopping places. It appears to me, however, dangerous not to make preparation for them at once, for we are precisely at the point at which will begin the revolution which will give to these stopping-places a definite political character. In the course of a few years, or perhaps even in the

course of a few months, events will allow us to predict positively whether in Asia and Africa the European Powers will be in equilibrium, or whether those two continents will have but one master, which will inevitably be the master of Europe and of the world.

Woe to the country of which the statesmen are too near-sighted or too egotistical to comprehend, that their nation will last longer than their own lives and that the future of a nation must be provided for a long time in advance!

The true Africa is southern Africa, having towards the south the elevated and temperate table-lands, where the whites can early become acclimatized; towards the north the great diverging rivers, then the vast interior seas, arranged in ranks from the Zambesi to the Nile, like the basins of a canal, which will be made in the future, and which will be the highway from the North to the South of Africa, by means whereof the masters of Africa will dictate law to Europe or close the road to Asia.

On the east, Northern Guinea, with the valley of the Niger, must be considered a detached member of the massive body in which African strength really resides. At the north, Morocco, Algiers, and Tunis form an island, isolated by the Sahara more than it would be by the sea. These countries are rather a rampart of Europe than an actual member of Africa. The Benue, that magnificent confluent of the Niger, Lake Tchad, and Egypt, are the advance posts of the African Empire, firmly connected with each other, well attached to their base of operations in the interior territory around the lakes, and in assured communication with the inexhaustible productions of the south.

England has Egypt, the Cape of Good Hope, the mouth of the Niger. By the recent treaties with Germany, England holds continuous territory in the highlands about the great lakes, the three establishments which Germany possesses in Africa being surrounded, at least on two sides, by the possessions of the British Empire. The only thing which prevented England from having uninterrupted dominion over the best part of Africa, from the Mediterranean to the Cape of Good Hope, was the Portuguese territories of Angola and Mozambique. These territories, which have belonged to Portugal for centuries, the English undertook to appropriate by virtue of a treaty with Germany. There was still remaining, however, a gap of about 132 miles from north to south, which must be filled, in order to give Great Britain a continuous line of possessions from the extreme North to the extreme South. This gap is about to be filled by a slice from the Congo State. When this is effected England's triumph will be complete.

The consequences of the existence of the great English empire in Africa over the hegemony of Europe will be of grave importance. The nation which can concentrate in the delta of the Nile all the forces of an empire, united from Egypt to the Cape of Good Hope, planted on the Niger and at Zanzibar, will be the mistress of the Mediterranean. The possession of Cyprus, of Malta, of Gibraltar, and the British Isles at the west; of the Red Sea, Aden, Socotra, Ceylon, Hindostan, Burmah, and Malacca at the east—the possession of these two long arms which seem to extend from the immense body of Africa—will afford England the power to give to the old world a mortal embrace.

If the nations of Europe, looking a little farther than the political interests of their present statesmen, defend at this hour the rights of Portugal and refuse to permit their destruction, so heroically resisted, the future may yet be saved.

If the two Portuguese colonies of Angola and Mozambique be reunited, England will have her establishments practically cut in two parts, each part separated from the other by twenty degrees of latitude. The dangerous, perhaps destructive, action of England, in the future, over Europe and Asia Minor, its dictatorship over the route to the Indies, the power of concentrating its forces in order to envelope and destroy the colo-

nies of other nations in Africa, need no longer be feared. The possession of Egypt will cease to be a precious thing for England, and France will have a chance to change the piteous figure she has so long cut in the world in regard to Egyptian matters.

Finally, if France and Europe do not take in hand, at this decisive hour, the rights of Portugal, France will become in a century the slave of her historic enemy, as she is already the laughing-stock of that enemy, and Europe will be ruled by a tyrant who will be able to call herself the mistress of the world.

THE FARMERS' ALLIANCE CONSIDERED.

Overland Monthly, San Francisco, May.

THE Farmers' Alliance is the title of an organization sprung into existence within the past year. Its aim and purpose is to make reforms in the government which are considered essential and in fair protection of the farming interest in every portion of the country. Former party associations are disregarded in the make-up of the organization, which is not peculiar to any section of the Union. It has following and strength in the South and in the North, and is obtaining lodgment in the East as in the West. Already it has elected a Governor and chosen a United States Senator in South Carolina, and another Senator in Kansas, and is developing power in Iowa, in the Dakotas, and throughout the West. It is enlisting recruits in Washington and Montana, in Oregon and Idaho, and there are visible signs that before the next presidential election it will be formidable in California.

The Farmers' Loan Bill, as it is generally called, finds particular favor with the organization everywhere. It has awakened the farmers to a sense of their own importance as a class in the country, and in the management of this government. If the bankers are specially favored by the government, why should not a fair measure of government aid be allotted to the farmers? It is a question not to be answered otherwise than in the affirmative, without special argument or sophistry. It is true that money is material as the "sinews" of war; but the resolute, loyal hearts and unfailing arms of the yeomanry of the country win the victories upon the field of battle. The farmers think, therefore, that in time of peace there should be a fair distribution of benefits as well as of honors. In the past they have willingly and generously awarded the honors and largely the fruits to others, and have been content to wait the accounts of stewardship and pronounce the commendation, "Well done, thou good and faithful servant." They find that their trust has been disregarded, their confidence much abused. Money improperly used is the controlling power, and the seats in high places are obtained by the highest bidders. Monopolies rule.

One must be on top or underneath. Trusts, combines, and every manner of device to fleece and squeeze and extort from the mass, and to profit and enrich the few, are the customs of the period; and as the farmer is the readiest, the most willing, and the most profitable victim, he is made the principal object of the ravenous pack. The millions pressed from the vast wealth of all the people into the huge vats of the few, impoverish the farmer and exhaust his resources as the years roll. He has labored assiduously and managed faithfully, but the current is against him, and now he must make a final effort to keep afloat, or sink. He appeals to the government. He knows he has aided the banker, who was in no need. He is in pressing need. There is more than equity and equal justice in his appeal. Shall his application be denied, while that of the banker is satisfied? Must he be forced to go to the banker for the loan, upon the harsh terms that will certainly exhaust his only resource in the event of a poor harvest—paying ten per cent. for the money which the banker borrowed of the government at one per cent.—and thus hazard his farm, actually worth \$5,000, to secure the loan of \$1,000 upon iron-clad mortgage? The farmer cannot be convinced that this is right; and he is

bent upon the reform that shall correct the wrong and establish equality, fair dealing, and justice.

This is a main feature of the organization of the Farmers' Alliance. It has assumed the proportions of a party that foretokens material power in the next presidential election. With the exception of the Free Soil party, which ultimately developed into the Republican party, a political organization which started as a third party has never succeeded in a national election—barely in a single state. They were the farmers of the country who made the Free Soil party formidable. They are the farmers of the country who are rallying to the new organization. The farmers are patient and slow to move; but once roused to action, they press on to the accomplishment of their design. They are not to be trifled with, and they cannot be thwarted; and it would be well for the two great parties to recognize this fact. These two parties are in the dilemma of the man who said of his wife that there was no living with her or without her. Neither party can march to victory without the farmers in line; neither party can expect to have the farmers with it, unless their rightful requests are heeded and their just requirements shall be satisfied. He was a wise Prime Minister of England who adopted the sound demands of the large body of earnest commoners of the realm in respect to redress of grievances, because unbearable, and thereby won greater favor to himself, and rescued his party from threatened inglorious defeat.

SOCIOLOGICAL.

THE RELIGIOUS ELEMENT IN ETHICAL CODES.

C. H. TOY.

International Journal of Ethics, Philadelphia, April.

THE assumptions we here make are such as will be generally admitted. The first is that man is a moral being. The second is that man is a religious being; and, finally, we assume that social life, some sort of social organization, is the condition of all human progress, the foundation on which government, morality, religion, science, and art have been reared.

Between all paths of human progress there must be an intimate relation, and as there is a great deal of uncertainty as to the ideas of the undeveloped races, and as we may assume a general social-moral progress, it will not affect our investigation if we begin at a point at which some definiteness of moral-religious conception is discernible.

One of the earliest *stadia* of Society is that which is known as the clan-constitution of society, a condition in which a comparatively small collection of individuals and households is the unit of organization and action. Clan-life meets us in all parts of the world, in the village community of India and Russia, in the petty tribes of the Arabian desert and of North America, in the rude societies of Africa and Polynesia.

Two facts of great importance for all succeeding human history appear on the surface of these primitive human societies. The first of these facts relates to the moral attitude of the clansman. His ethical ideas are determined by the ideas of the community—that is by the customs which have grown up in the course of generations, through the interplay of moral-social forces. The man knew no interests outside of his community. His clansmen were his friends and helpers in hunting and in war, and all the world beside was his enemy. There is a close similarity between this conception of ethics, and that of a modern gang of thieves. There is honor among thieves. Each is required to subordinate himself entirely to the life of the community.

In both these cases the ethical code is determined by the exigencies of a closed community, and in both, conscience is communal and not individual.

In all these cases, the point with which we are here concerned is the communal character of the ethical code and of the conscience. The individual has certain moral rules and

moral principles, but these come to him by inheritance, are determined outside of himself, do not impose on him the necessity of personal moral decision, or of grappling with moral problems. His conscience is at peace so long as he has the approbation of his fellow-clansmen.

This early posture of conscience is not to be taken as absolutely excluding individualism in the formation of moral judgments, since all life, so far as its springs are visible to us, necessarily arises out of individualism. Nor, on the other hand, is the ethical dependence on the conscience of the community confined to early stages of history, but appears, to some extent, everywhere and always.

The second characteristic in the clan period relates to the religious constitution of the society, and especially to the position which the deity therein occupies. Now it is a well-defined peculiarity of this early social constitution that the deity is regarded as a member of the clan, sharing the blood and nature of his brethren, and personally and keenly interested in all that concerns them. His conceptions of right and wrong are theirs, for he has grown up with them, and taken part in the establishment of the ethical life. Thus he comes to stand for the right. In process of time it is identified with his will, and regarded as his ordination. The ethical code was thus not necessarily religious in its whole extent.

Let us now ask briefly what the conditions have been that have tended to modify the two characteristics above described.

First. Let us begin with the moral side of human life, the code and the conscience. We have seen that crudeness of code and childish dependence of conscience coexist—they belong to the early period with which we began. History shows that in general these two features of life have been similarly modified in the progress of civilization. The ethical progress of man has been in proportion to the destruction of isolation, and the tightening of the bonds that have united man with man. In early life isolation of clan from clan, of tribe from tribe, of nation from nation, was the rule. For the old Hebrews and Greeks, a foreign language was a "stammering tongue," for all primitive tribes, a foreigner was an enemy. Lack of experience induced deficiency of sympathy, and the moral code was an accommodation to a limited set of moral conditions. Wars and conquests united the isolated communities in Asia and Europe, and the bonds of commerce cemented them. A long step has now been taken towards making the world a social unit. It has become a natural and a necessary thing for men to interest themselves in the affairs of all the peoples of the earth, barbarous as well as civilized. We have almost reached the point of looking on a stranger as a friend rather than as an enemy. The generally recognized ethical code has become broader, higher and clearer in the successive ages of human history; and this growth is parallel to that of social combination of sympathies. It is equally clear that all this progress has been accompanied by a growth in independence of the individual conscience. It is true that the members of society have become more closely welded together, and public opinion in moral as in other questions is now more influential than ever before. But we know that the man on his rational, conscientious side, now counts for far more than he did in the early periods of human life.

Second. There was a time, as we have seen, when religion and ethics were practically identical, because the personal object of religious worship was literally a member of the community out of which moral usages and ideas sprang. This state of things was not permanent. It was acted on by two sets of causes, the one tending to perpetuate it, the other to set it aside. In the first group belong all those conservative institutions whose object was to maintain the existing order of things in the interest of some supposed good; and chief of these forces is the priesthood. Apart from the personal character of its members, which was neither better nor worse than that of other men, we have to consider the institution here as the

representative of an idea. This idea is the presence and power of the deity in the community. The priest stands for religion, and especially for organized religion. The priesthood has been a conservative, controlling power in times of disorder, in savage tribes, in the half anarchy of mediæval feudalism, in the barbarism of American frontier life. On the other hand, a priesthood acts hurtfully on ethics in two ways: it coerces morals in the supposed interests of religion, and it perpetuates outgrown moral customs and ideas.

The influence of sacred books is akin to that of the priesthood. They have a certain ethical-religious coloring peculiar to themselves, but the main direction of their ethical power is substantially the same.

Third. On the other hand we find a set of influences tending—not to divorce ethics and religion—but to define the sphere of each, to recognize the human origin of the moral code, and to develop the conscience in a human way. The whole education of the race has tended to this result. The dominion of law in the moral and physical spheres means a knowable and definable sequence of phenomena; and this, in conjunction with the consciousness of freedom, forces on man the conviction that it is his part to discover and accommodate himself to moral principles.

Along with this advance in ethical life, religion has moved away from the conception of the tribal God. The Jews, before the beginning of our era, gave up the national name of the deity, Jehovah, and took instead some universal term as "God," or "The Holy One." A similar step was taken by the Greek philosophers as early as Socrates. The Church, too, is moving steadily: its latest conception being that the moral law is divine, and the moral nature of God known to us only through the moral nature of man.

Thus the end to which human moral history points is a conscience absolutely independent, and yet absolutely dependent—independent in that it absolutely refuses to recognize any other authority than its own ideals; dependent in that it receives its ideals from the life of man which is the highest revelation of God.

DIVORCE SOCIOLOGICALLY CONSIDERED.

E. JANES CAMPBELL.

New Englander and Yale Review, New Haven, May.

DIVORCE has been abundantly discussed from the legal, the theological, and the moral points of view, but I have not met with any attempts to treat it from the sociological point. This is the more remarkable, since one of the greatest sociological changes in our civilization, and indeed the one on which we usually pride ourselves the most, is directly involved in the subject of divorce, and has really revolutionized our conceptions of it. I mean the modern change in the status of woman.

When we speak of divorce in ancient times we mean the privilege which a man had of putting away his wife. In Rome's degenerate days indeed it became quite common for women to put away their husbands, and even to repeat the operation several times. But this fact was considered by all the moralists of the time as evidence of deep degeneracy, a mark of the dreadful descent of morals under the Empire from the good old days when divorce was an exclusively male privilege.

But our modern advanced political and social ideas and feelings demand an equality of the sexes before the law—that if a man can put away his wife legally, and without moral reprobation, for a certain cause, a woman should have the legal and moral right to be "freed from the law of her husband" for a like cause. I do not know of any one who thinks that divorce ought to be granted to men for any cause, and yet not to women for like cause. Thus that general sociological change, called the elevation of women, has at least doubled the range and province of divorce by simply applying the homely rule that "what is sauce for the goose is sauce for the gander."

It would be very unfair and unjust to take it for granted that

the real causes of divorce are trifling, because those which appear on the record of the court are so. I myself know thoroughly the history of only three cases of divorce. In one of these the real cause of separation was gross drunkenness and cruelty, and in the other two, abandoned licentiousness on the part of the husband. Yet in each of these three cases the divorce was actually obtained by the husband on the ground of desertion. Now it is a kind of sub-conscious knowledge of such facts as these which makes the response of public opinion so doubtful to the appeals of orators and writers, that divorce should be granted only for the one scriptural cause, publicly proved.

The truths of modern science, too, are beginning to have a powerful effect upon divorce, as upon all other questions touched by them. It is now known that the children of a man whose brain has become diseased through indulgence in strong drink may inherit some congenital defect of the brain which may show itself in a variety of ways, physical, mental and moral, in health, mind and character.

What condition can be more dreadful than that of a woman compelled to bear children liable to be afflicted with dipsomania, or epilepsy, or criminal tendency, or moral obliquity. Public opinion no longer opposes divorce on such grounds, simply because the laws of heredity are now better understood.

The elevation of women and the increase of popular intelligence are vast "sociological" facts which work together to cause an immense change in the position of women towards divorce. The spirit of the age will not permit a return to the strictness of the ancient rule. A woman may now refuse to marry at all, and earn her own living in singleness; or she may marry with the assurance that if her husband becomes a gross drunkard, or adulterer, she can be released from his power. This liberty is now inalienable. The spirit of the age is quite settled on that point; even though it is well known that some women will make use of perjury and fraud to prove the ground of divorce, just as some men did under the old system. Some men will do things which constitute legal grounds for divorce in order to drive their wives to a separation; still, women cannot be re-enslaved, and the only remedy is to teach the people not to abuse their freedom, by firm administration of a reasonable law.

THE FUTURE OF OUR AGRICULTURE.

JAMES K. REEVE.

Belford's Magazine, New York, May.

IT is a startling fact that we are always within a year of starvation. Not as individuals, but as a people. If the further development of our agriculture should cease; if production should only maintain its present status, while our population continued to increase for another generation in the ratio of the immediate past, we should soon be reduced to the verge of starvation, or else be compelled to place ourselves upon an indeterminate regimen of half rations.

In 1849 the wheat yield of the United States was equivalent to 4.33 bushels for each inhabitant. In 1850 it reached 5.5 bushels; in 1869, 7.46 bushels; in 1879, 9.16 bushels. There it stopped. The year 1884 gave the same figures. During the five years since 1884 production has been falling back, while population has steadily continued to increase.

Since 1880 there has been no permanent increase of the wheat area, and there is a slight but general marked decrease in the average yield. The total area cultivated in cereal crops is, however, increasing. From 1880 to 1887 the gain was 17 per cent., but the increase of population for the same period is estimated at 21 per cent.

Is it possible that our soils are becoming impoverished? Is a reckless policy being pursued with our new lands? As a fact the farmer, while making good crops, is often encroaching heavily upon his capital, and delusively flattering himself that he is reaping handsome dividends. That is, by heavy and ill-considered cropping he will exhaust the vital principle of the

land. Thus is laid the foundation for the most serious obstacle to our agricultural progress—decrease in the average yield.

However the development of a better condition in this respect is to be brought about, there is no question as to the direction which the improvement must take. It is imperative upon us to obtain better results from the area already under cultivation; to make a given area of land, plus a given amount of labor, produce more food. Fertilizers and irrigation are, of course, effective measures, but they are expensive, and call for the consideration of another and more difficult problem—"how to feed the soil while the soil feeds us."

There are lands now undergoing cultivation which for a series of years have not repaid the expenditure upon them. But the one important fact to keep in sight is that eventually these acres will be needed to support the population which this land will possess, and that they should now be made ready for their destiny.

Mr. J. B. Dodge, the able statistician of the Department of Agriculture, says: "It is scarcely to be expected that our extension of crop area will keep pace with the increase of population." But "production" should not be put in place of "extension!" By the end of another half century the increased population will demand an amount of food beside which our present enormous production would seem a mere bagatelle. At the present rate of preëmption, homesteading, etc., the present generation will see the last acre of our public domain pass into private possession, while only a comparatively small portion will be under cultivation.

A conservative policy would suggest that the future homesteader be limited to the area that he can cultivate. To put into his hands, practically without price, land that he can usually cultivate, if at all, only superficially, not only tends to shiftless methods, and rapid exhaustion of our virgin soils, but likewise robs the coming generation of their lawful heritage in these lands. Beyond the amount that is necessary to enable the home-seeker to become an independent cultivator, that is, self-supporting from the land he cultivates, the balance of the lands should remain the property of the nation. Individuals should not profit by the increase in value of any acre upon which they have not expended "the sweat of their face."

We are now producing less, according to the area cultivated, than any other civilized nation, but we could do better. Isolated experiments have shown that our average yield of both corn and wheat can, upon favorable soils, be increased seven fold, and there is no valid reason why the agriculture of the United States should not provide as well for half a billion people a hundred years hence as it does to-day for sixty-four millions. Our "extensive" farming operations require only to be rendered *intensive*.

THE WHEAT SUPPLY OF EUROPE AND AMERICA.

C. WOOD DAVIS.

Arena, Boston, May.

THE productive power of the wheat-fields of Europe has, during the past twenty years, increased from 1,176,000,000 bushels to 1,200,000,000 bushels per annum, or nearly two per cent., while population has increased twenty per cent., and the increase in wheat has been offset by a corresponding decrease in rye.

These conditions will necessitate a progressive increase in the quantity imported.

Present European requirements may be placed at 1,400,000,000, and the sources of supply as follows:

Average European Crop.....	1,200,000,000 bushels.
Imports from United States and Canada.....	70,000,000 "
" " India.....	30,000,000 "
From all other countries.....	30,000,000 "
	1,330,000,000
Deficit.....	70,000,000

With an average yield the United States and Canada can now spare some 88,000,000 bushels, but of this, some 17,000,000 to

20,000,000 are annually needed by Southern and Tropical countries, while the area in wheat is no greater in 1890 than in 1880.

The output of the wheat-fields of the world, in years of average yield, is now clearly below the requirements. The growing deficit has hitherto been met by drawing upon reserves accumulated during the early part of the ninth decade, and from the large crop of 1887-8; and the time when the current deficit shall make itself apparent in a painful and startling manner, depends upon the degree to which the reserves have been exhausted. There can be no question that, with average crops throughout the world, present supplies are insufficient, and yet prices continue below the cost of production, and the agricultural populations are in an impoverished condition, from which they happily are destined soon to awaken.

In continental Europe the increase of wheat production is not likely to keep pace with increase of population; and a glance at the wheat producing countries, outside of the North American continent, shows little or no increase in their exports; and it is safe to assume that Canada will, in 1895, send not more than 5,000,000 bushels to Europe, as the population of the country is increasing about as rapidly as wheat production.

An unfounded impression prevails that in Manitoba and the Canadian Northwest there exists an area of unlimited extent adapted to wheat-growing. There is a tract immediately north of Minnesota and Northern Dakota adapted to this cereal, but it extends over only four or five degrees of longitude and less than two of latitude. Outside of this tract, summer frosts to the North, and aridity to the West, constitute a bar to successful wheat culture.

In British Columbia the soil is fertile and the climate equable. This region will ultimately add largely to the world's wheat supply, but the country is heavily timbered, and additions from this source will be necessarily slow.

From a review of the American wheat growing districts, it is found that in four out of the seven there is, and will probably continue to be, a material decrease in the area, by the conversion of wheat fields to the production of hay and other crops.

Similar conditions existing in all districts except the three western ones, like changes are taking place in the employment of land, all tending to restrict the growth of a staple for which a market must be sought in distant lands.

All the lands in cultivation, and all that can be brought into cultivation, will soon be required to supply the food, provender, and materials of manufacture consumed at home, and provide for exportation of the same quantity of cotton as now.

In 1880 the per capita quota of land in wheat was 0.76 of an acre, in 1890 it was but 0.59. The requirements per capita for domestic consumption being 0.48 of an acre, exportation will necessarily cease when the per capita quota shall have been reduced 0.11 of an acre more.

The only considerable area of unoccupied land suitable for wheat is in the Indian Territory, and is likely long to remain in the hands of the red man.

If the population, as is generally estimated, is now 63,000,000, and the rate of increase but 2.3 per cent. per annum, the United States will in 1895 number 70,000,000, and the requirements for home consumption and to meet the foreign demand for cotton necessitating the employment of 3.16 acres per capita, the area devoted to growing staple crops, without the exportation of a pound of food stuff, will be 221,200,000 acres. The area now employed in growing staple crops is some 211,000,000, and it seems improbable that we can do more during the next four years than to increase the area to the extent necessitated by our increase of population; and if the requirements of the American in area per capita continue as now, it is clear that the exportation of wheat cannot continue after 1894, when Europe will experience a considerable deficiency.

Such a change is impending and cannot be postponed after 1895, unless population shall cease to increase, or the average standard of living shall be reduced greatly, and when this change comes, the era of agricultural depression will end, and the prices of wheat and other farm products reach a higher level than at the close of the American War; and with the advent of such prices the many millions of people employed on and supported on the farms of the United States, now buying so little of the products of shop, mill and factory, will have the means of increasing their purchases many fold, giving business of all kinds an impetus not known since the close of such period of high prices, and cause such an activity in the exchange of products as the younger half of the community has little conception of.

It is hardly possible to conceive or measure the changes, material and intellectual, which will attend an advance of fifty per cent. in the returns from the labor of the farmer, and such advance is likely to be a hundred, rather than fifty.

What country can take the place of the United States as a factor in the wheat supply of the world, and where can be procured bread for the ever increasing millions, and what will be the price of wheat when the United States enters the market as a buyer—instead of being the largest seller—and competes for a part of an insufficient supply?

EDUCATION, LITERATURE, ART.

MORAL EDUCATION IN THE PUBLIC SCHOOLS.

THE HON. JOHN JAY.

Magazine of Christian Literature, New York, May.

A NOTABLE controversy is now being waged between two parties of Roman Catholics in the Republic, one composed chiefly of ecclesiastics who recognize allegiance to the Court of Rome, and the other in great part of loyal American laity, who stand by their rights as Americans, and who hold to the public schools and American institutions. This conflict has much of interest and instruction for the American people, who are asked by the Court of Rome to substitute for their common school the Roman parochial school, which the hierarchy finds itself unable to force upon the more intelligent members of its own communion, even by the thunders of the Vatican, and spiritual penalties.

The clear voice of O'Connell is still remembered by his countrymen in America: "I am sincerely a Catholic, but I am not a Papist. I deny the doctrine that the Pope has any authority, directly or indirectly, in Ireland. We have all denied that authority on oath, and we would die to resist it."

The late Mr. McMasters of the *Freeman's Journal* (March 12, 1887,) exposed the character of the Roman parochial schools in America, where "a smattering of the catechism is supposed to fit them for the duties of life," and demanded schools that were not "apologies, compromises, systemless pretences;" and Father Hecker, in the last book of his life, "The Church and the Age," loudly condemned the Jesuit system of increased personal dependence, "at the expense necessarily of those virtues which go to make up the strength of Christian manhood." The historic fact thus plainly stated and explained, shows the necessity, to every citizen, and to the nation at large, of moral education in the public schools.

At present the chief arguments used by the hierarchy, both in the conflict with its own members and in its contest with the American people are, that ours is a godless, heathenish country; that our public schools are godless, sectarian, and schools of vice, and that they are forbidden by the form of our Constitution to teach morality; and, it is sometimes urged that the State has no right to teach at all. On these pretences they demand that the American people, in order to secure a higher civilization, and a purer morality, should at once substitute for the public schools, established by the State, the Papal parochial schools,

in charge, frequently, if not usually, of priests and nuns, and under the supreme direction of the Church of Rome; or else that, in violation of State constitutions, they should share with the parochial schools the money sacredly devoted to the public schools.

It may perhaps seem to some Americans that it is an insult to the intelligence of the nation to regard as worthy of answer, the insinuation that ours is "a godless nation" with a "heathenish school." In the present case the charge comes from the Roman hierarchy, with whose widely organized and relentless hostility to American schools and American principles, our people, whatever their past credulity or indifference, are fast becoming familiar; and whose attempt to force the intelligent and patriotic laity of their communion, by threats of spiritual penalties, to deprive their children of the exceptional advantages of the public school, calls for whatever legislative or judicial action may be required to maintain the supremacy of the State, and the rights of its citizens. As an observant writer says, "Rome sought to make America Spanish. The English Bible and the public schools have made it American." But the act of the Chicago school board in rejecting Dr. Guyot's series of school geographies, the best in the market, because they recognized the existence of a God, seems still more startling from its occurrence in a part of the Northwest territory, whose never-to-be-forgotten ordinance of 1787 might alone rebuke those foreign critics (on the school-board) and forbid so gross an insult to that immortal ordinance.

The third article declared: "Religion, morality, and knowledge being needful to good government and the happiness of mankind, schools and the means of education shall be forever encouraged."

Bancroft says: "Every child that was born into the world was lifted from the earth by the genius of his country, and, in the schools of the land, received, as its birthright, a pledge of the public care for its morals and mind."

The charge that the common-school education is sectarian, excepting so far as denominational teaching may have been surreptitiously and unconstitutionally introduced in particular localities, through the corruption or indifference of party management, is answered by the clear language of the State Constitution. Under the guarantees thus provided, while the State can teach the morals of Christianity, it cannot blend with them denominational teaching.

Ultramontanes deny the right of the civil government to educate, asserting that it is a function of the Church, but this view is by no means generally accepted among Catholics.

Take for instance the dictionary by William E. Addis and Thomas Arnold, both Fellows of the Royal University of Ireland, a work whose supreme authority is shown by the imprimatur of Cardinal Manning, and the approbation of Cardinal Newman. After stating the primary objects of society, it says: "The State may reasonably require that all its citizens should early receive that mental and moral training which may dispose them to restrain anti-social passions, to obey the laws, and, by industry, to promote the public and their own welfare."

But in one point the power of the State to educate has a narrower limit than that of the parent; for the parent can teach denominational doctrines, while the State can teach only "fundamental and universal morals"—"those facts and principles in which all Christians are substantially agreed."

Thus the right of the State to give the mental and moral training to fit children for the duties of society and of civil life, accords with the American constitutional principle as declared by Webster when he said: "The power over education is one of the powers belonging essentially to the government; it is one of the powers, the exercise of which is indispensable to the preservation of society; it is the duty of self-protection." On this point Cardinal Manning, Cardinal Newman, and the learned editors of the Roman Catholic Dictionary, are in perfect accord with the great and good men of the world, however widely they may differ on other points, for they hold that the State is bound to see that its children are instructed in those pure principles of morality which are universally recognized.

CHINESE ARCHITECTURE.

J. EDKINS, D.D.

Journal of the China Branch of the Royal Asiatic Society, Shanghai.

TO understand the architecture of a country it is necessary to have some knowledge of antiquity. All architecture rests upon the past, and embodies the ideas of the men of earlier generations. If, for example, we approach a Gothic cathedral, we observe it may have on the outside rows of statues sculptured on the front, representing the prophets and apostles of scripture. They are intended to show that the Christian religion, for the conduct of the ceremonials of which this splendid temple was built, was founded on the teachings of the men whose statues we see. If they are in rows, as in Wells Cathedral, there is an idea borrowed from Greek art, which loved to represent battles, religious processions, gymnastic contests, feasts, marriages, and court pageants in this way. Entering, we pass the font, which reminds us that baptism admits a man to the Christian assembly. The thought then occurs that the door of the building is the gate of admission to the congregation, and that the building is symbolical in all its principal features.

In the nave occupied by the assembly of worshippers the congregation, which is entered by baptism, is symbolized. The aisles may possibly be separately assigned to men and to women, but are the parts of one church. The mysteries and highest truths of the Christian faith are symbolized by other chief features of Gothic architecture. The whole has an adaptation to impress both the cultivated and the ignorant. Architecture, in such a case, has an effect of the most striking kind on minds endowed with genius.

Gothic architecture is a medium for religious impression, and its parts are adapted for the conduct of Christian worship. Provision is made for the reader, the preacher, and the musical features of the service. The high arches of cathedrals are not only intended to symbolize celestial aspiration, but also to allow of deep impression being made on the audience by full and reverberating waves of sound.

It may be asked, "if such be the aim of Gothic architecture and its successful result, what is the aim of Chinese architecture, and is it effective within its own sphere, only having regard to its original ideas?"

In classical Chinese architecture there is no distinction of an essential kind between sacred and secular buildings. The farther back we go the more clear does it appear that the palace was a temple and the temple a palace. The same circumstance in the architecture of the Assyrians struck Layard and other students of Assyrian antiquities.

In the construction of the ancient palaces of the Chinese emperors there were three objects kept in view. They were for religious purposes, feudal audiences and consultations, and they included private apartments for the emperor. The feudal compacts needed to be confirmed by religion. The emperor was chief sacrificer, and there never was in China any notion of local sanctity in buildings. All the reverence attached to a palace is on account of the emperor, the brother of the sun and moon, and his ancestors.

Architecture was at first geometrical. Houses were built to the southward, and they faced north, south, east, and west. The circle and the square were both introduced in imperial architecture. The simplest geometrical forms constituted the basis, and ornament was added later. The ancient Chinese built of brick with a wooden framework.

When the power of the sovereign had declined in China the architecture altered. Feudal chiefs ascended independent thrones and fought with each other for supremacy. There was a two hundred years' war. This state of affairs led to rivalry in palace building. The imperial revenue was in the hands of the feudal chiefs, and with the people's money they built beauti-

ful palaces and surrounded them with pleasure gardens. There was a spirit of poetry introduced into palaces and temples by painting and sculpture.

The third period of Chinese architecture is the Buddhist. When the Hindoo missionaries came to China to propagate their religion, they built their monasteries with native Chinese features, but the great outline was Indian. They built pagodas which were specially Hindoo mausoleums for relics of Buddha. Many pagodas are very pretty objects, and they have come to be a special characteristic of Chinese architecture. The curling eaves of Chinese buildings are probably an imitation of some early pagodas. They were erected in large numbers from the sixth century onwards, and since China has no explanation to offer of curling eaves, it seems necessary to assign them to a foreign source. From the seventh century onwards there are still standing structures of this class. There is an octagonal pagoda in Peking of thirteen stories, and it dates from A.D. 600. The sculptured figures are all of moulded brick, and this is the material which was largely used in erecting this pagoda. It is 275 feet 5 inches in height. This building, so high and so well preserved, is a good specimen of the durability of some Buddhist work in China.

One effort made by Buddhist architects was to represent the Buddhist world in its completeness, or specially some parts of it. Five towers on a lofty terrace represent the universe as north, south, east, west, and centre. Other features in Chinese house-building, which are a tradition of the Buddhist age, are the screen before the gate and the figures on the roofs. Both these features are intended to keep off evil spirits.

Chinese art is to be praised for the lightness and grace of the curve of a heavy roof. The Greek loved to see lines of beauty at the head of a column, and a succession of columns seen in vanishing perspective has a very lovely effect. The effect of Chinese art is rather to lighten the appearance of heavy masses of timber in a roof by curves and the use of colored tiles.

In the modern style we find the shaft of a column covered with dragons, and this mode of ornamentation has lately become commoner than it was. It is observable on the guild-houses of Ningpo and Hankow. If in Shanghai commercial guilds should build new houses, suitable for theatrical performances, this kind of ornament would be adopted.

MERCHANT OF VENICE: THE CHARACTER OF SHYLOCK.

DAY KROLIK.

Menorah, New York, May.

THE old stories from which Shakespeare derived the plot of the "Merchant of Venice" are based upon the principle, *summum jus, summa injuria*. "They are all parables with a didactic point such as could have had its origin only in the spirit of mediæval Europe, and show the collision between Roman legalism and religious mercy." We must bear in mind the fact that in none of these early stories is the person demanding the flesh a Jew. When these stories were elaborated so as to make popular reading, we find the religious element added. Perhaps Shakespeare did the same thing for much the same reason.

It has been shown that there was great excitement in London against the Jews because Lopez, the private physician of the Queen, was accused of attempting to poison her. Lopez was the victim of a conspiracy by the pretender to the Spanish throne, and Essex. They wished to be revenged because Lopez had exposed them. By false swearing they had Lopez convicted and hung. In doing this they aroused a great hatred against the Jews. Lopez was hung in the spring of 1594. The hatred aroused by these false stories found expression in "no less than twenty representations between May, 1594, and the end of the year." Among these plays was the "Merchant of Venice." It is probable that Shakespeare heard much of Lopez through his friend Southampton. Moreover,

when Burbage, a friend of Shakespeare, played the part, he made up for the part by putting on a beard just like that of Doctor Lopez. His make-up was exceedingly grotesque and was calculated to draw laughter from the pit. Gradually the grotesque and comical make-up has been left off by the better class of actors, and in place of a comical and farcical Shylock, we have the pathetic interpretation of Booth, Irving and Barrett. This evolution is not the result of any change in the text. It comes from the growth of a spirit of tolerance. In these days an intelligent audience would not listen to a performance of the "Merchant of Venice" as given by Burbage, and an ordinary audience would hiss it off the stage.

Let us now examine the character of Shylock, as it is shown by the text of the "Merchant of Venice." Shylock is a money-lender, who has become rich through his occupation. On account of his religion, he has suffered personal indignities, abuse, and insults. He resents this and hates his oppressors. He hates Antonio because he has been many times abused by Antonio. He hates Antonio as a Christian, because it is as a Christian that Antonio has abused him. He further hates Antonio for business reasons. These thoughts naturally come into his mind when Antonio and Bassanio are asking a favor of him. When he reminds them of their previous abuse of him, he gets this answer from Antonio, "I am as like to call thee so again, to spit on thee again, to spurn thee, too." Hazlitt says that after this, "the appeal to the Jew's mercy, as if there were any common principle of right and wrong between them, is the rankest hypocrisy or the blindest prejudice." Then Shylock, with extreme cunning, conceals his rage, and gets Antonio to sign the bond. His malignity is well served by his diplomacy. He is overcome with grief on account of his daughter's elopement, and his grief is increased by the fact that she has taken considerable money with her. The loss of his daughter adds strength to his obstinacy when he is appealed to to spare Antonio's life.

As a shrewd and clever reasoner, Shylock is above all his enemies. Until the last he is right in his arguments. In his speech in the first scene of Act III. he attacks the superstitious prejudice of his enemies, and shows that in demanding revenge he is only following the teaching of good Christians. In another place, he shows that the Christian Venetians, by their practice of slavery, are themselves guilty of inhuman and unmerciful practices. Having themselves no feelings for their slaves, why should they expect him to have pity upon his persecutors?

The obstinacy of Shylock is well described by Antonio in these words: "You may as well go stand upon the beach and bid the main flood bate its usual height." After he has been completely crushed and his life is threatened, he accepts the situation and makes the best of it.

The leading motive of Shylock's action is his desire for revenge for past injuries. Compared with this desire, even gold loses its brightness for him. He feels it to be his duty to resent a constant oppression of a thousand years. Hence he refuses ten times the three thousand ducats he had advanced to Antonio. Shylock thoroughly and implicitly believes in the justice of what he is doing. His earnestness is something terrible.

The question naturally arises as to how far Shylock is a representative of the race to which he is attributed. Shylock has many qualities which have a Jewish coloring. Such are his shrewdness, sagacity, and cleverness. He has many traits which are the result of the oppression and persecution of hundreds of years. In this class comes first of all his greed. Money is the only thing which can preserve him from destruction. In craving money, he conforms to the rule that self-preservation is the first law of nature. He is an extortionate money-lender, only because by the laws of almost every country he is shut out from all other occupations. This oppression has developed his obstinacy so much that he is deaf even to

Portia's eloquent appeal for mercy. He has no mercy for Antonio, because for years no mercy has been shown his own people, and he knows that it would be foolish for him to expect it of those who are asking mercy for Antonio.

Shylock has another class of traits which are not Jewish, but Italian. We must remember that Shylock, though a Jew, was born and reared amid Italian surroundings. It was unnecessary for him to go to the Bible for a principle of revenge. The very people among whom he lived were daily applying a principle of revenge, the rightness of which they did not question. His deep-rooted desire for revenge was not inherited, or the result of his religious faith. It came to him as the result of his surroundings. He says: "The villainy you teach me I will execute." A Shylock is possible only by taking a man who combines Jewish shrewdness and sagacity with Italian revengefulness and malignity, and subjecting him and his friends to daily persecution and personal indignities.

EARTH, AIR, FIRE, AND WATER IN GERMAN MYTHOLOGY.

FELIX DAHN.

Westermann's Monats Hefte, Braunschweig, April.

THE old "Four Elements" have long since been dethroned, but they have still a value for us in our researches into the conception of Nature, is evidenced in mythology, and into the influence of Nature in the educational and religious development of a people.

These elements are the natural foundations for gods and demigods; and even in modern times the effort has frequently been made to identify the gods with natural forces.

The original universal mythology of all the Aryan peoples was based on the worship of light. But even in the earliest ages this worship was not merely the worship of the natural phenomenon. It involved a recognition of the beneficial operation of the heavenly light, which was further regarded as emblematic of moral purity and living enjoyment, in contradistinction to impurity, sadness, night, and death. So the original God of gods among the Aryans was the clear heaven. Among the ancient Germans, too, Tius was originally the Supreme God. It was not until a later period that Odhin-Wothan was elevated to the dignity, and that Tius, contracted to Tyr, assumed the role of God of War which had earlier been only one of his many functions.

The assumption that Tius was the ether, Odin the air, and Thor the thunder, in the sense that they were these natural forces and nothing more, is not strictly true of even the remotest age. These are rather to be regarded as the groundwork for the belief in gods, of which they were manifestations or reflections, whose existence behind the phenomena was inferred from their beneficial or prejudicial influence. As man, in the struggle for existence had his eyes opened to the possible beneficial application of natural forces, his conception of the Divine Powers became more spiritualized, in the ratio of his own spiritual development. The double character of these elements—the beneficial and the injurious—naturally presented itself most prominently in fire, as Schiller has so admirably depicted in his "Song of the Bell," "*Wohlthatig ist des Feuers-macht . . . this heavenly power to which man is indebted for all he makes. . . . Yet woe, when it breaks loose, and seeks its own course, this free child of nature . . . for the elements hate the work of men's hands.*" How well in this song has the German poet depicted the German Loki. Loki the Ase or demigod, Loki the giant, Loki the friend and adviser, Loki the secret spoiler, and at last declared foe of the Asen. Loki is, however, not the only expression for the damaging work of fire; the black fire-smoke is personified in the black Surtr. It is Surtr who, in the last great fire, when the warriors on both sides have fallen, scatters fire over the whole world and destroys it, himself sharing in the universal destruc-

tion. Out of the ashes of this final fire arise sinless Gods and other creatures. Here, as in many other instances, we have evidence of the old German belief in the purifying influence of fire.

Like Fire, Water, too, is at once beneficial and prejudicial to humanity. In its capacity of facilitating intercourse, it is personified in Niördhr of Noatun. He is not a demigod, but belongs to the Wanengods, the intercessors for man and dispensers of peaceful fortune. He is the calm sea, the custodian of the merchants' rich freight. Near him stands Ögir, equally a god of the ocean, but of giant origin, not exactly a foe of the giants—they banquet in his halls lighted with sunken treasure—but is nevertheless in a certain sense in opposition to them; he will entertain them only on one condition, aimed at humiliating them. Ögir is not exactly vindictive, he appears to have been the god of Ocean in days before the Asen and Wanengods ruled over it, hence his unforgotten good-nature. But evil is his equally gigantic wife—a death goddess—she it is who folds the shipwrecked mariner in her net, and drags him down to the dark underworld at the bottom of the sea. Still more terrible was the ocean, too, in its character of the Midhgarth-serpent, clasping the earth in its fold, its head and tail meeting, and seeking to overflow the land. Opposed to her is Thor, who is essentially the protector of agriculture, and all the work of man's hands. Among the old German's too, the inland lakes, and rivers, and brooks, and springs had all their several divinities assigned to them. In the underworld, too, fearful torrents rush through the place of punishment of the damned. Icebergs and swords and dead bodies, together with the condemned, are whirled along upon the turbulent waters.

The air, with all its beneficial, life-giving, animating, spirit-strengthening influences, is personified in Odhinn-Wotans, who was regarded later as the God of the soul, and of inspiration and poetry, of philosophy and letters, of investigation and good council. In war, too, he gives victory animating with the heroic *furor teutonicus*. Odhin-Wothan is lord of the winds, too, and works evil in his way, letting the storm rush forth in its fury, tearing its path through the forest, and lashing the waves into foam. But Odhin-Wothan was never really dangerous, save to the rash, although they made a devil of him in the Middle Ages. Even the mischief wrought by him in Pagan times was ascribed not so much to him as to the Storm giants whose fierce forms rode upon the clouds, or sat upon the four corners of earth and lashed the wind into fury with their wings.

Especially instructive and suggestive of clear insight, is the old German conception of earth. The earth unites in one and the same person both beneficial and terrible characteristics. She is personified in Nerthus-Hel, who is sometimes designated as a demigod, but oftener as a giant. Like the other four elements, earth, too, is healing and destructive. Healing in so far as she is regarded as the great mother of all living creatures on whose breast they all find sustenance, who folds the seeds of life in her bosom in the winter to protect them from the death-dealing ice cold. But, on the other hand, she is the tomb in whose dark, damp bosom all life is swallowed up; the hell of annihilation, the underworld of the dead.

Nerthus-Hel was primarily the only giant, and perhaps, in the earliest period of the Asen religion, the only Asen goddess, out of whose attributes other goddesses were later created, as for example the marriage and housewifery goddess Friga, the goddess of love, Freia, the goddess of renovation, Idun, the goddesses of spring time and harvest, Nanna and Sif, etc., etc. The Unity of the primitive conception of earth was destroyed, and Hel, that is *hehler* or concealer, became the terrible goddess of death; while Nerthus stood for the mother of life, the nourisher. As such she is sometimes regarded as the mother, sometimes as the wife of Odin.

(To be continued.)

THE LATEST BOOKS ON CARDINAL NEWMAN.

Edinburgh Review, April.

MUCH has been written about Cardinal Newman since his death, and yet there was ample room for two publications which have appeared this year. One of these is "The Early History of Cardinal Newman" by his brother, F. W. Newman. The other is "Letters and Correspondence of John Henry Newman during his Life in the English Church. With a brief autobiography," in two volumes, edited by Anne Mozley.

Of Mr. Francis Newman's "Early History" of his brother it may be said that, if the book were not transparently honest, it would be simply brutal. Mr. Newman is within his right in defending Protestantism against his brother. But unless he knew his brother's character intimately, unless he is endowed with a memory which is accurate beyond suspicion, and unless he has made a careful study of the Cardinal's works, he has not the right to scatter moral aspersions broadcast. Mr. Francis Newman does not possess an intimate acquaintance with his brother's character. The estrangement between the two men was complete in 1824, and from that time forward their relations were, on Mr. F. W. Newman's own confession, "unbrotherly." He was, then, estranged for more than sixty years from the man he attacks; he is singularly inaccurate in his memory for facts; he is almost wholly unacquainted with the Cardinal's writings; yet, armed with these credentials, he boldly charges his brother with conceit, unchristian defiance, and theatrical insincerity of conduct. It is difficult to accept this fraternal criticism.

The "Letters and Correspondence," edited by Miss Mozley, are indispensable for the appreciation of Newman's career as a member of a Protestant Church.

His life from 1801 to 1845 falls into five periods. The first (1801-1816) is his boyhood. The second (1816-1824) is the Evangelical period, during which occurred what he calls his "conversion," although he never knew what conversion meant in the evangelical sense, nor felt those emotions which are the prescribed signs of the moral change. During the third period (1824-1832) his evangelical opinions slip off from him, and after inclining towards the Liberal School of Oxford theology, he falls more and more under the influence of Froude and Keble. The six months from December, 1832 to July, 1833, form an important turning point in his career. He has himself epitomized the course which his mind followed from 1833 to 1845. From 1833 to 1839 he desired to benefit the Church of England and to injure the Church of Rome. From 1839 to 1844 he wished to benefit the Church of England without prejudice to her rival. From midsummer 1843 to the beginning of 1845, after he had resigned his preferments, and was practically living in lay communion with the Church of England, he endeavored so to speak and act as not to do her injury. At the beginning of 1845 he contemplated joining the Church of Rome, and on the 9th of October was received into her communion. The history of the last six years is told in the "Letters and Correspondence" with a microscopic detail which is painfully minute.

Newman's theology is less inspiring, and less instructive, than his religion. Men of his character might safely dispense with theology. Dogmatic definition is necessary only when faith is feeble; it is better than negation; it may prove the groundwork of new influences; it supplies common measures between mind and mind. Theology, however, is content with general terms, which Newman always converted into individual principles; he lived in its truths, made them his own, and by them shaped his life. His religion was one not of abstractions but of persons and things, of acts of faith, and direct devotion.

The examination of the proposition that religious truth is reached, not by reasoning, but by perception, will, perhaps, best illustrate some of Newman's most characteristic views as a theologian. He takes his stand on practical life. Objectors

appealed to experience; to experience they should go. Faith is not mere credulity any more than it is opinion or obedience. It is a moral act of the intellect, instigated by reverence and love to outstrip the results of logical proof. It does not proceed by mathematical demonstration; but it uses at once all the powers of heart, will, and experience. It is the same process that is the guide of daily life, and the source of practical wisdom.

Faith has its origin in a readiness to believe antecedent *a priori* evidence. Except in reasoning about abstract notions or numbers, we rely, in ordinary affairs, on similar presumptions, prepossessions, or predispositions. We accept conclusions which the evidence does not support; we assent absolutely where our knowledge is relative. Great generals can only give incomplete reasons for brilliant conjectures. They argue not from explicit evidence only, but also from antecedent presumptions derived from their whole previous experience. Thus they arrive at absolute conclusions where none are warranted by evidence. Similarly, readers of character interpret the ruling principles of a number of separable imperceptible traces; physicians detect the centre to which different symptoms converge; weatherwise rustics combine a number of impressions in forecasting a fine day. All these are cases of the natural, half-unconscious reasoning of practical life, by which, in the field of religious inquiry, men attain to faith.

As a preacher, Newman was absorbed with the desire to make men anxious about their souls. Heart speaks to heart without the intervention of anything that was conventional, formal, or artificial. In simple, direct, straightforward language he went to the actual facts of life. He took man exactly as he found him, in all his anomalies, frivolities, and contradictions. His statements were sober, measured, carefully weighed. No exaggeration diminished their impressiveness; no trace of excitement impaired their effect. His vivid apprehension of the truths of revelation enabled him to bring his hearers face to face with the marvels of the unseen, and to bring out with burning force their relations with human experience, and the awful heights and depths of mystery by which man is surrounded. It was not a comfortable religion that he preached. He upheld with uncompromising severity the sterner aspects of the Divine mind. Facing with subtle insight the actual facts of life, he enforced the need of detachment from its joys and anxieties as essential to the true Christian ideal, and denounced the tendency of compromise between the spirit of Christ and the spirit of the world.

The "Letters" reveal with gathering clearness the resistless approach of the final catastrophe. But they do so in a manner which confirms our view, that the end came through a change of personal feeling which acted upon his intellect. When once he saw his way clearly, he acted on his convictions. On the night of the 9th of October, 1845, he was received into the Roman communion by Father Dominic. Three days later Keble wrote him an affecting letter of farewell at the parting of their ways.

ORIGIN OF JOURNALISM.—I have visited more than one national museum to try to find out which was the first newspaper. The conclusion I have arrived at is that the first (printed) newspaper was the official *La Gazzetta* of Venice. It was born about the year 1536; not indeed in its magnificent toilet of black letter-press, but in a very homely swaddling attire of fair hand-writing. The object of it was to enlighten the Venetians on the progress of hostilities with the Turks; and, at the first, only one copy was authorized. From this one copy some government functionary read "the news" to an eager and painfully thronging public audience—the first day of the month being appointed for the reading, and the occasion being looked forward to with enthusiasm. But it was not till twenty-eight years after *La Gazzetta* was started that a copy of it was printed for distribution; and then it became the leading journal of the continent, and remained so for about half a century. Thus the first printed newspaper was Italian and Catholic; nor was it till about sixty years afterward that the first English (printed) newspaper, Butler's *The News* of the week, was born, in 1623.—A. F. Marshall, in *Donahoe's Magazine*, May.

SCIENCE AND PHILOSOPHY.

A JOURNEY THROUGH THE AIR.

P. VON ZECH.

Deutsche Revue, Breslau, April.

IT is now more than a hundred years since the brothers Montgolfier sent up air balloons (June, 1783). Boats were soon attached to the balloons and experiments made with animals. The first passengers which made the voyage together were a sheep, a rooster, and a duck, on Sept. 19, 1783. The first journey undertaken by man took place on Oct. 21, 1783, when Pilâtre de Rosier and Marquis d'Arlandes ascended from the Bois de Boulogne and sailed over Paris to Montrouge. The earliest balloons were filled with air, artificially rarefied by heat, and were called Montgolfians. Hydrogen had been discovered a year earlier, and as its specific gravity is only four-tenths that of air, its applicability to balloon filling was speedily recognized; and on Dec. 1, 1783, the brothers Montgolfier ascended in a balloon filled with this substance. Its costliness at that time constituted an obstacle to its employment. Illuminating gas been used, but it is much heavier.

During the present century the French have been most active in the employment of balloons, principally for scientific purposes. The Frenchman, Flammarion, who has made ten several ascents, covering a total of six hundred miles, narrates had already his experience as follows:

"The ascent in a balloon is unaccompanied by any sensation of being borne upwards. There is no sense of motion, and one realizes that he is ascending, only by seeing that the earth appears to sink away from him. If one wish to ascend to a moderate height only, the balloon is allowed to rise until it reaches a stratum of air of equal specific gravity with itself, when it floats horizontally, propelled by the air-currents. If one would ascend higher the balloon is lightened by throwing out a portion of the ballast. Floating thus in the air, one is in the best possible circumstances for the study of atmospheric phenomena: penetrating the clouds to determine the measure of light and warmth which prevail in them; to study the origin of rain, snow and hail; in one word to study the phenomena on the spot, renders man lord of the world, which he dominates by intelligent observation of the phenomena and laws of nature.

One might spend years in the vain endeavor to determine the atmospheric laws by the aid of books and instruments. To reach just conclusions, the best way is to go and study the phenomena on the spot."

In the year 1804 Guy Lussac and Biot ascended in a balloon to a height of 4,000 meters. The pulse-beat of the first rose from 62 to 80, of the latter from 79 to 111. Glaisher and Coxwell in their celebrated voyage of July 17, 1862, reached the enormous height of 11,000 meters. (The meter is nearly 40 inches.) At starting, Glaisher's pulse beat 76 in a minute, Coxwell's 74. At a height of 5,200 meters Coxwell's pulse was beating 100, Glaisher's 84. At 5,800 meters Glaisher's hands and lips were blue; at 6,400 meters he heard his heart beating, and breathing was difficult; at 8,850 meters he lost his senses, and recovered them only after the balloon had descended to that level. At 11,000 meters his companion had lost the use of his hands, and had to draw the tie of the ventilator with his teeth. A few minutes later he too lost his senses. The temperature was then 32° below zero.

It is noticeable that the conditions necessary to support life are less favorable in the open air, than at the same elevation on a mountain. In Thibet there is a Buddhist cloister at a height of 5,000 meters, the dwelling place of twenty priests; and the brothers Schlagenthwaite spent some days at a height of 4,000 meters, without experiencing any serious inconvenience.

Apart from the variations due to the variable measure of watery vapor in the atmosphere, and the changing tempera-

ture, the density of the atmosphere varies in inverse proportion to the pressure. At every ascent of ten meters the barometer falls in the definite proportion of 1 to 760. That is to say, a barometric pressure of 760 mm. at the earth's surface falls to 759 mm. at ten meters high, and maintains the same proportion at every further ascent of ten meters. By this rule we find that, at a height of 6,000 meters the barometer stands at 370 mm., and at 11,000 it is reduced to 180 mm. There is consequently no absolute limit to the atmosphere, for 759-760 of the pressure at any given elevation will always represent the pressure of ten meters higher, however far it may be extended, and can never fall to nothing.

Quetelet concludes, after repeated investigations, that the upper strata of the atmosphere are of extreme tenuity, consisting of the rarest gas, principally hydrogen, perhaps to a height of 300 klm, the seat of the falling stars and northern lights. Sir John Herschel, De la Rive, and Hansteen accept these conclusions. It is hence impossible to say that "here is air and immediately above it there is none." Nor is the air limited by the earth's surface; it seeks to penetrate everywhere, into both fluids and solids. Water contains air in measure proportioned to the atmospheric pressure upon it, and the same is true of living organisms, and of the solid rock. It is estimated that the sea contains a proportion of the atmosphere equal to 1-300 of its weight. It differs from the atmosphere at the surface in respect that it consists of more oxygen and less nitrogen. The water absorbs more oxygen, which is important for the support of marine life. For the purpose of studying atmospheric phenomena, we have to limit ourselves to an elevation of six thousand meters. What is to be observed within this limit will be set forth in a later number.

TRAVELS AND TRAVELERS IN 1890.

ADOLPH MIESZLER.

*Die Natur, Halle, April.**(Continued.)*

THE most important and interesting North American travels were those in Alaska, with the view of ascertaining the height of Mt. Elias, hitherto considered the highest mountain on this northern continent. One expedition started out last year, commanded by Lieutenant N. W. Seton-Karr, who had, in 1886, attempted the ascent of Mt. Elias. This expedition, under the auspices of the Royal Geographical Society, is to visit the boundaries of Alaska and Canada, to look for high mountains in this unknown region. From this locality it will follow the Yukon and the White River, and will explore the sources of the Copper River. The American expedition which started last spring for Mt. Elias has returned safely. Enormous glaciers and eternal snow were discovered on the mountain. The explorers also found an oasis of flowers in this icy desert, much like the famous "jardin" on Mont Blanc. Mt. Elias is 4,116, Mt. Cook 3,126, Mt. Vancouver 2,867 metres high. In this connection it may be mentioned that last year saw new volcanic islands rise among the Aleutians. Near Bogaslaw three small islands rose to the height of 1,000 feet.

Dr. W. Joest returned to Berlin in the summer, from a long journey in South America. His first object was Surinam, but he went as far as French and British Guiana, Venezuela and some of the West India islands. He has brought home a rich ethnological collection. The Geographical Society of Rio sent, in 1888, an expedition, under command of Captain Pires, to the Paranatinga, which is, as we now know, a confluent of the Tapojoz. This expedition turned back very soon on account of the rainy season, but resumed its work in 1889, and returned finally last year, in distress, only five men surviving of twenty-six who started. Its scientific results were but few and unimportant. Equally unsuccessful, and even more disastrous, was Captain Page's Pilcomayo expedition. The Peruvian Government has sent an expedition to the Javary River, on the

borders of Peru and Bolivia, mainly to punish the Indians for murdering white traders, but many scientists have gone along, and important discoveries are expected.

Dr. Nordenskjöld, son of Prof. Erik v. Nordenskjöld, led last year an expedition to Spitzbergen, and made extensive surveys and excursions on the southwest coast of the island. Large geological collections were made. Dr. Th. Thoroddsen, a born Iclander, has explored Iceland, geographically, geologically, and scientifically, in general, with good results. Captain Otto Sverdrup, who accompanied Dr. Nansen across Greenland, studied the ice-currents of the Arctic Ocean north of Novaya-Zemlia, preparatory to taking charge of the North Pole expedition of 1892.

In conclusion of our review of travels and travelers in 1890 we come to the much-talked-of African expeditions. The well known American traveler and Egyptologist, Mr. Wilbour, visited last year the Nile cataracts and discovered three now famous inscriptions on the island of Sehel.* In Western Africa the French have been busy extending their domain, and not less than six expeditions have been and are now in the field. Comparatively little is known about England's doings in these regions, but it is to be supposed that she is advancing. Germany has also been very active here, particularly in the interior of the Cameroons, where several expeditions have fought the natives and opened the country for trade. Considerable scientific knowledge has also been acquired. The Swedish Academy has also sent an expedition to the Cameroons, principally for entomological purposes. It is in command of *cand. phil.* J. Sjöstedt, and will be away fifteen months. Delcommune has been engaged in discovering the sources of the Congo at the expense of the Congo Society for Trade and Industry. He endeavors to fix the beds of the Lualaba, Lupula, and the Landshi lake, in which both rivers unite, together with the Lukupa, which drains Lake Tanganyika. He started in July last, but we cannot expect to hear of his return under a year and a half. M. Ballot, French resident in Porto-Novo, on the Slave-coast, started in the latter part of the year for Abomey, together with a number of officers and Father Dorgère, to bear gifts to King Behanzin, who is unfriendly to travelers. It is expected that the presents will change his attitude.

From the German South-west African protectorate we learn that Captain Kurt v. François has undertaken a journey to explore Lake Nzami from Hoachamas. The people of the country are Amraal-Hottentots and Bechuans, mixed with Bushmen, a people here small as the dwarfs of Central Africa, and of but few attainments. Prof. Father Menyhart started in January from Lisbon for South Africa to reach the upper Zambesi, where he will settle as missionary and scientific observer. He is in possession of many fine instruments. Capt. P. H. Hoste started in February for South Africa under orders from the British South African Society. He will explore Masowaland and the Zambezi district. In the latter part of the year the German, C. Beyrich, returned from South Africa, bringing rich collections from the Transvaal, Cape Colony, Natal, and the interior free Negro States. To southeastern Africa, where the Portuguese and the English dispute each other's possession of territory, the Lisbon government sent an expedition under command of Prof. M. Carvalho and Paiva d'Andrada. They took with them many officers, engineers and scientific men. This is the most important Portuguese expedition for many years. The well-known artillery captain, Becker, who was sent by King Leopold to South Africa, created a great sensation last year by throwing up his commission and presenting to the king, upon his return, a long list of charges against the Congo administration. But the details have not become known so far. In North-eastern Africa the Russian explorations under Kargopolan were directed among the Somali negroes. In Witu-land the German brothers Denhardt were busy; and the Austrian, Dr. Oscar Baumann, traversed the German East African territory, while Capt. Lugard visited Victoria Nyanza.

* See *The First Cataract*, by Georg Ebers, LITERARY DIGEST, Vol. II, p. 716.

NEW CHAPTERS IN THE WARFARE OF SCIENCE.

XII.—MIRACLES AND MEDICINE.

ANDREW DICKSON WHITE, LL.D., L.H.D.

Popular Science Monthly, New York, May.

NOTHING in the evolution of human thought appears more inevitable than the idea of supernatural intervention in producing and curing disease. The causes of disease are so intricate that they are reached only after ages of scientific labor. In those periods when man sees everywhere miracle, and nowhere law; when he attributes all things which he cannot understand to a will like his own, he naturally ascribes his diseases either to the wrath of a good being or the malice of an evil one.

This idea underlies that connection of the priestly class with the healing of diseases, of which we have survivals among rude tribes in all parts of the world, and which is seen in nearly every ancient civilization—especially in the powers over disease claimed, in Egypt by the priests of Isis and Osiris, in Greece by the priests of Æsculapius, and in Judea by the priests and prophets of Jahveh.

In Egypt there is evidence, reaching back to a very early period, that the sick were often regarded as afflicted or possessed by demons; the same belief comes constantly before us in both the great religions of India, in those of China, and it is especially elaborated in Persia. As to the Jews, the Old Testament, so precious in showing the evolution of religious and moral truth among men, attributes such diseases as the leprosy of Miriam and Uzziah, the boils of Job, the dysentery of Jehoram, the withered hand of Jeroboam, the fatal illness of Asa, and many other ills, to the wrath of God, or the malice of Satan. In the New Testament, such examples as the woman "bound by Satan," the rebuke of the fever, the casting out of the devil that was dumb, the healing of the person whom "the devil oftentimes casteth into the fire"—of which case, one of the greatest modern physicians remarks, that never was there a truer description of epilepsy—and various other examples show this same inevitable mode of thought as a refracting medium through which the teachings and doings of the Great Physician were revealed to future generations.

The civilization of Greece alone appears to have been wholly or nearly free from this idea of the agency of demons in producing bodily ills; hence Greece was the first of the ancient nations, and the first, as far as we know, in which a scientific idea of medicine was evolved. Five hundred years before Christ, in the great bloom period of thought, Hippocrates appeared, broke quietly, but thoroughly away from the old tradition, developed scientific thought, and laid the permanent foundations of medical science upon experience, observation, and reason; and his thought was carried on to the School of Alexandria, where it received further development, aided by studies in anatomy.

But with the coming in of Christianity a great new chain of events was set in motion, which profoundly modified the further evolution of medical science. The influence of Christianity was two-fold: first, the spirit of Jesus of Nazareth prompted the foundation of numerous hospitals and brotherhoods for the care of the sick and wretched; secondly, the spirit of those who organized the Church which bears his name, gave forth another stream of influence—a theology drawn partly from prehistoric conceptions of unseen powers, partly from ideas developed in the earliest historic nations, but especially from the letter of the Hebrew and Christian sacred books.

Along both these streams of influence, one arising in the life of Jesus, and the other in the reasonings of theologians, miracles grew luxuriantly. It would be utterly unreasonable to attribute these as a whole to conscious fraud; whatever part priestcraft may have taken afterward in sundry discreditable developments of them, the mass of miraculous legends century

after century grew up mainly in good faith, as naturally as elms along a water course, or flowers upon the prairie.

Legends of miracles have thus grown about the lives of all great benefactors of humanity in the early ages, and about saints and devotees; and while modern thought holds the testimony to the great mass of such legends in all ages as worthless, it is very widely acknowledged that great and gifted beings who endow the earth with higher religious ideas, gaining the deepest hold upon the hearts and minds of multitudes, may, at times, exercise such influence upon those about them that the sick in mind or body are helped or healed.

But miraculous cases were not ascribed to persons merely; another group took shape by streams, by pools of water, as in the Old Testament, and especially by relics.

In this atmosphere of theologic thought, medical science was at once checked, and continued to languish until it was revived by Jews and Mahomedans, who, though fettered by many superstitions, were less influenced by miracles than the Christians. The first of these especially had inherited many useful sanitary and hygienic ideas, which had probably been first evolved by the Egyptians, and from them transmitted to the world, mainly through the sacred books attributed to Moses.

To the Jews is largely due the creation of the school at Salerno, which flourished in the tenth century, and the still more important school at Montpellier. The Arabians were much fettered by tradition in medical science, but their translations of Hippocrates and Galen preserved to the world the best thus far developed in medicine, and still better were their contributions to pharmacy, which remain of value to the present hour.

MATTER—MIND: WHICH IS PRIMAL?

PROFESSOR H. LUMMIS.

Methodist Review, New York, May-June.

WHICH is more rational, which better explains the fact that meets one every day; which best accounts for the beginnings of finite things, matter infinite, eternal, or mind infinite, eternal? Philosophy, like the electric stroke, must take the point of least resistance. To accept what offers the greatest difficulties is to reject philosophy. Is matter the primary efficient cause of motion, of thought, of mind? or is mind the elder and efficient cause of motion, of thought, and of matter?

Evolution makes large claims, many of which may be granted. It vetoes at once the assumption of an eternal solar system. The orbs, as orbs, are not eternal. The nebular hypothesis, as well reasoned as any hypothesis of evolution, goes back to the chaos of matter; at least of a great mass of matter—the matter of the universe. If matter at any time in the past was chaotic—if during the eternity to that time it had been chaotic, it would have continued chaotic if no new force had been exerted upon it. The nebular hypothesis assumes a beginning of rotation for the mass of matter. No sufficient reason for such a beginning due to matter alone, has ever been given. Grant a beginning, and the rotation augmenting until planets are projected from the revolving mass, seems easy. But matter that has been stationary forever in the past can make no beginning.

Anaxagoras, the foremost of ancient thinkers, gave *vous*, mind as the principle to which motion in matter is due. The three greatest uninspired teachers that the world has ever seen (Plato, Socrates, Aristotle) gave their adhesion to this view of Anaxagoras. Kant, surpassed by no mind in the philosophic realm, regards the *essence* of matter as *forces*. To originate forces is certainly normal to mind, not to matter. The putting forth of an act of will is followed by motion; if matter is balanced forces, the creation of a material universe by the omnipotent mind is easily conceivable.

To originate matter, then—to give it motion—to cause its

changes, belongs to mind. There is, as that great physicist of our own time, Sir John Herschel, observed, in the very appearance of matter, the mark of a manufactured article. Matter has, it *must* have, limited extension. The limit of its extension is its outline. Matter has form. A bag full of shot is opened before a bright boy, and he asks how shot is made. And if, instead of the minute shot, we go to the bullet, or to the cannon ball, or to a globe like our earth, or to a vast globe like the sun, all are ever singing, "The hand that made us is divine."

We distinguish between gold and platinum; much more must matter and mind be differentiated. Almost everything we predicate of the one we are obliged to deny of the other. The one is extended, the other is conscious; the one has form, the other memory; the one is visible, the other unseen; the one is cognized only as an aggregate, the other is consciously known only as a unit.

To claim that mind is a *brain product* is not a whit more rational than the once maintained absurdity advanced by Vogt, "Thought stands in the same relation to the brain as bile to the liver." We might as well give the cubical contents of mind in gallons as attempt to assign memory to matter; or affirm that the pericardium loves, as to say that the brain thinks.

Mind is not a product of machinery; it uses machinery. Even materialism is right when it calls the brain the *organ* of mind. But the organ does not play itself. The brain, the entire system, is the organ of the mind.

A philosophy framed legitimately from matter *only*, has no place for much that is found in our everyday experience. Materialistic thinkers generally scout freedom, blame, sin. The terms, the ideas, have no proper place in a philosophy of mere matter. Remorse to a materialist, if he is wise enough to realize it, is absurd. Yet remorse is a fact in experience, genuine as neuralgia.

Blame is a common thing among men. The materialist may characterize it as unmeaning, but why? In his philosophy certain antecedents must be followed by certain consequences. The antecedents are determined, not by human will, not by divine will, but by a necessity as universal as gravitation. But these necessary antecedents brought into existence this notion of *blame*, the feeling of blame, the word blame.

How can the strict materialist arraign the so-called blunders of the schoolboy. They were as inevitable sequences from all the antecedents in the materialistic machinery, as is the flight of a projectile thrown from a columbiad. But to affirm "it is correct" of any mental process is to repudiate materialism. Where everything is as it must be, it is absurd to say that "it is correct."

The philosopher who accounts for a lack of success in his reasoning or in authorship by referring to prejudice, implies what his system denies, viz., that men might give up their prejudices.

The human mind, human language, human history, are a complete refutation of materialistic philosophy.

RELIGIOUS.

THE RELIGIOUS SITUATION IN FRANCE.

Le Correspondant, Paris, April 10.

THERE lately arose in the ranks of the Roman Catholics in France a discussion which appeared, for an instant, likely to make a break in that union which is so important for them. The origin of the controversy was the open adhesion given to the principle of the republican government by the illustrious prelate who in Africa sustains so gloriously the honor of the Church and of France. Not that this act, in itself, was of a nature to justify any comment. But at the same time that Cardinal Lavigerie made, on his own account, this profession of political faith, he expressed himself in a manner which looked as though he thought it was the duty of all good Catholics to follow his example. He seemed to consider it an obligation of conscience on their part to become republicans, under penalty of ceasing to be Catholics. So understood, the injunction was new and unexpected; scrupulous consciences were distressed and lively protests were heard on various sides.

There was evidently a misunderstanding which could not

last, and which one authoritative voice soon caused to disappear. A letter, written by the Roman Secretary, recalled in precise terms what has always been the conduct of the Roman Church in its relations with human governments, whatever have been the vicissitudes of their political constitutions. That letter likewise stated the exact measure of obligation which, on such matters, belongs to Christian consciences. This doctrine has been taken up and developed in a letter by His Eminence, the Cardinal of Paris, with a mixture of firmness and moderation which has caused the Cardinal's letter to receive the assent of nearly all his episcopal brethren.

According to this nearly unanimous testimony, no uncertainty can exist in regard to two points, viz., that the Roman Church neither censures nor adopts the principle of any form of government—no more the republican form than any other—and that it asks nothing of political powers but respect for its liberties and rights; as to the faithful, they preserve, in political matters, full liberty of choice and preference, but in such a manner that they ought always to subordinate to the duty of defending religion, when it is in question, their party interests and affections.

It is not possible to discover anything new in these propositions. That the Roman Church neither adopts nor blames the principles of any form of government, and does not take sides with any party—that especially the republican form of government has nothing irreconcilable and incompatible with the Roman Catholic faith—is this a new discovery, and have the Catholics of France hitherto been so ignorant of their catechism, of history, and of geography? Have they never heard of the republics, assuredly very catholic, which in the Middle Ages covered the soil of Italy? Have they shut their eyes to the spectacle, in our day, of the Roman Church living in peace with all the republics of the New World? Not to go out of France, have they forgotten that the Concordat, which still regulates the relations of the Roman Church with the French State, was signed nearly a century ago by a Pope with the republican chief magistrate? During the fifteen years that the Republic has been the legal government of France, can any one cite an episcopal act by which the republican principle has been called in question or even any constitutional objection made? Was there any question of republic or monarchy raised in the protest made by the episcopate against the school laws, the expulsion of the religious brotherhoods, or the incorporation in the army of students in the theological seminaries?

The adhesion, then, more or less explicit, of this or that prelate to the republican form of government does not change in the least the line of conduct followed by the episcopate. They still protest—not against the form of government—something they never have done—but against the acts of the government. They do not accept schools without God, hospitals without priest and sacraments, the poor deprived of property which belongs to them by legal artifices and disguised spoliation.

What has been said of the episcopate may be said of almost the entire clergy. In late elections there may have been some of the clergy who have used their influence in favor of a candidate opposed by the authorities, but without attacking in any way the present form of government. That course, it is true, was imprudent on the part of the clergy, by reason of the part assigned to the parochial clergy in elections by the republican party, which is now the master of France. Because the curates and vicars receive from the budget a meagre pay, which is a partial acquittal of an old debt, they, in the eyes of republicans, are simply public functionaries, subject to the Minister of Worship, just as tax-gatherers are subject to the Minister of Finance. Under this aspect all electoral action is interdicted to the curates and vicars. They can vote, but it must be a silent vote. All use of their influence over their fellow-citizens is declared unlawful. They are especially prohibited, it is claimed, from advising those who ask advice, to vote for candidates whose religious opinions are known to them. If the can-

didate is chosen by such clerical interference, it ought to be a sufficient reason for declaring the election void, and if a priest is convicted of such conduct, his pay should be suspended. No bishop, however, will admit that the clergy are obliged to play such an inert and servile part. They have the right, which belongs to every free man, to vote according to their conscience, and to try and induce others who have confidence in them to vote in the same way.

Yet this adherence to the present Republican *régime* does not require the French clergy to believe and maintain that a republican form of government has been finally and definitely accepted by French society. There have been too many revolutions in France, the form of government has been changed too often, to allow such a belief to be insisted on by either clergy or laity. It was the Bishop of Autun who said that before French Roman Catholics can be expected to become firm believers in a republic form of government in France, they must be treated as their brother Roman Catholics are treated in the United States.

ON CHINESE IDEAS OF INSPIRATION.

PRESIDENT W. A. P. MARTIN.

Andover Review, Boston, May.

THE word "inspiration," as applied to the notions of the Chinese, must be taken with considerable latitude, as expressing their conceptions of an ultimate authority which pervades, and lies behind their Sacred Books, as the source and basis of their teachings. And further, as their Sacred Books belong to three several schools of religious thought, it is not to be supposed that these schools coincide more closely, on the subject of inspiration than on other matters, in regard to which they are in fact widely divergent. It is hardly possible that the materialism of the Taoist, the idealism of the Buddhist and the ethical Sadduceism of the Confucianist, should hold much in common on the subject of inspiration. We shall accordingly point out the particular form which the idea of inspiration assumes, in connection with each of them.

First. To begin with Taoism. Indigenous to China, its root idea is the belief in acquiring a mastery over matter, so as to change its forms at will, and thus protect ourselves against decay and death. Obscurely hinted at by its great founder in the metrical manual of five thousand words, which he is believed to have bequeathed to his successors, the latter have deduced from that manual the extravaganzas of alchemy—the transmutation of metals, and the elixir of immortality.

Those who have attained immortality constitute a pantheon, ruling over the material world, and presiding over the destinies of man. Material in its origin, this school gradually evolved a system of belief analogous to modern Spiritualism. Instead, however, of regarding all spirits as indiscriminately ferried over to the further shore, it considers that those of the profane multitude, not being sufficiently concentrated to resist the inroads of decay, vanish into air and cease to be, while a favored few, by dint of persevering effort, subdue their animal nature, and weave its fibres into a compact unity that defies destruction. The body itself is transformed and becomes a "spiritual body" with qualities such as we, in general, ascribe to spirit; its powers are limited only by the stage of its progress—a progress that rises from sphere to sphere without a bound.

Among the acquired powers of these immortals is that of spiritual manifestation. A favorite medium is the human body in a hypnotic condition; another medium is the *fulon*, an instrument which we may describe as a magic pen: an early form of planchette. It is believed in, not merely by Taoists, but also by Confucians, and the generally skeptical Chinese *literati*. The hierophants of China are wont to impose on the credulity of their countrymen by ascribing their own teachings

to revelations made by means of planchette; and some of these so-called revelations are deservedly popular on account of the beauty of their style and the excellence of their subject matter.

Second. Buddhism has adopted many Taoist usages, and among them the practice of spiritualistic revelations, very much to the scandal of the orthodox. To the Buddhist there is no form of existence higher than Buddha. He does not look beyond Buddha to an all-pervading spirit, as Christians look through Christ up to the Father of spirits. For him Buddha is ultimate; and as the name signifies supreme intelligence, so all believers accept the utterances of Buddha as truth not to be called into question. With them the only question is touching the authenticity of the utterances—in other words, respecting the proper contents of the Buddhistic canon.

Third. The ideas of Confucianists in regard to inspiration, differ widely from those of both the preceding schools. They are the ideas, not of a sect, but of the bulk of the Chinese people. The tenets of Confucianism form the bed-rock of Chinese civilization, whatever may be the complexion of the overlying soil. Among its canonical books, nine in number, are two sketches of a rudimentary philosophy, for which a supernatural origin is distinctly claimed. One was said to have been brought up from the waters of the Yellow River on the back of a dragon-shaped horse, and the other to have been brought to the Emperor Yu from the waters of the river Loh by a somewhat similar monster, and both stories appear to have been endorsed by Confucius.

Leaving the barbarous age in which tortoise and dragon are messengers of the Gods, we come to a more rational period, when man becomes the medium through which the will of heaven is revealed. This view is first enunciated in the book of Odes (about 1,000 B.C.) in a passage often cited: "Heaven having given life to men, raised up princes to rule them, and teachers to instruct them."

The general conception of teachers, providentially raised up, became at length restricted to that of certain eminent men, who were looked on as infallible guides. They were called *Shengjin*, a phrase commonly rendered "holy men," but one which expresses unerring wisdom rather than holiness. None of these ever claimed the credit of a divine mission, but posterity agreed to honor them by the ascription.

The sage of sages is Confucius. He makes no direct claim to inspiration, and speaks of himself with becoming modesty, yet he evinces at times a sublime consciousness of a peculiar mission. His teaching was from heaven, but it was not imparted to him in a supernatural way. In his view it was the province of the sage to interpret Nature, not merely as she lives in the forms of matter, but as she breathes in the soul of man.

BIBLICAL CHRONOLOGY AND PATRISTIC TRADITION.

PETER C. YORKE.

American Ecclesiastical Review, May.

FOR more than a year, a series of articles entitled "New Chapters on the Warfare of Science," by Dr. Andrew D. White, has been appearing in the *Popular Science Monthly*. In the October number of last year we had the second part of the chapter on Anthropology and the fall of man, and referring to the Duke of Argyle as one of the chief opponents of the "New Anthropology," the writer says of him: "As an honest man and close thinker, the duke was obliged to give up completely the theological view of the antiquity of man. The whole biblical chronology, as held by the universal church 'always, everywhere, and by all,' he sacrificed, and gave all his powers in this field to support the theory of the fall."

I intend in this essay to examine the question of the biblical chronology, characterized here as "held by the universal church 'always, everywhere, and by all.'"

"Chronology is the science of ascertaining the true histori-

cal order of past events, and their exact dates." The length of a man's life, the length of a king's reign, the number of generations, vague and sometimes incomplete genealogies—these are the data out of which all chronicles have to construct their systems for the early history of the human race. The chief of such data are contained in the Bible and in the cuneiform and hieroglyphic inscriptions. Now the last two sources became available only during the present century, so that the ancient Christian writers, though they had Greek histories of Egypt and Assyria, were practically confined to the Bible in seeking for the data for their calculations.

Here, however, at the very threshold of their discoveries, they were met by a difficulty. The earliest numbers in the Hebrew text differed from those in the Alexandrian version, and both of these from another recension of the Hebrew, known as the Samaritan Pentateuch. The result of this divergence is, that in calculating the number of years to the Deluge, we have from the Septuagint 2242, from the Hebrew 1656, while the Samaritan gives us only 1307. From the Deluge to the call of Abraham the Hebrew gives 367, the Septuagint 1147, and the Samaritan 1017.

The general Greek character of the early Church led to the extensive adoption of the Septuagint; for this reason therefore, and the belief that, owing to the inspiration of the translators it was, at least, of equal authority with the Hebrew text, and also a widespread suspicion that the Jews were capable of tampering with their sacred books in order to make a point against the Christians, we are not surprised that, during the first centuries, those who touched the subject of chronology based their calculations on the numbers in the Septuagint.

Christian chronology begins with Julius Africanus, who flourished in the beginning of the third century. He wrote a chronicle from the beginning of the world to the year 221, in which he gives the age of the world to that date as 5723 years, up to the birth of Christ as 5499 years, and from Adam to the Deluge as 2262. It may be well to mention that Africanus himself acknowledges the impossibility of reconciling the numbers of the Septuagint with those of the Hebrew, and Eusebius is more emphatic on the same point; "Let no one be so presumptuous as to imagine that we can acquire a sure knowledge of time. . . . We cannot know with any certainty either the universal chronology of the Greeks and Barbarians, or even that of the Hebrews."

With the scriptural labors of St. Jerome a new epoch in the treatment of chronology opened in the Latin Church. He boldly threw overboard the Septuagint version with the story of the cells; and St. Augustine, under the influence of Jerome, although he believed in the inspiration of the Septuagint, laid down the important principle:—"I would have no manner of doubt that, when any diversity is found in the books, since both cannot harmonize with facts, we do well to believe in preference that language out of which the translation was made." Nevertheless, he seldom employed the principle in practice.

Following Jerome there was considerable difference of opinion in the church as to the relative reliability of the two chronologies, but from the sixth to the thirteenth century the Vulgate became the recognized version, and the longer chronology was driven out in favor of the "Hebraica Veritas."

We find, then, that the longer chronology, accepted at first, gradually gave way in the Latin Church to that in the Hebrew version, although it has till now continued in the Greek Church. Where then, we may ask, is the chronology "held by the universal church" always, everywhere, and by all? When reasons, good and valid, were brought forward, we find none of the Fathers appealing to tradition or to the consent of the Church, and I have no doubt that, if they were to come to life to-day, they would be perfectly willing to take all the data offered them by modern science and adopt whatever might seem to them proven, even though it should go against their preconceived notions and the habits of their lives.

Books.

THE GREAT DISCOURSE OF JESUS THE CHRIST, THE SON OF GOD. A Topical Arrangement and Analysis of All His Words Recorded in the New Testament, Separated from the Context. 12mo, pp. 361. New York: Anson D. F. Randolph & Co.

[The anonymous author of this compilation—who discloses nothing about himself, save that he is a layman, and that his initials are C. W. L.—in a Dedication, calls the book “an attempt to attain a more direct and personal contact with The Christ through His words than is afforded by the general reading of the Gospels and to present the Divine Philosophy in its integrity.” All the words of Christ, as they are found in the accepted—not revised—version of the four Gospels, are here arranged under about a hundred heads, many verses being often repeated and appearing under various heads. In every case an entire verse, according to the division of the accepted version, is cited. The arrangement, we are told by the compiler, is the result of a careful study of each text many times gone over, assigning every text to as many topics as its construction would in his judgment fairly justify. Moreover, as we are informed, the topics here given were not selected or arranged as a dogmatic skeleton for development, but grew out of the study of the subject matter. In a modest preface, entitled “Apologia,” are explained how the compilation came to be made, and what, it is supposed, will be the results of using it. The compiler makes no attempt to reconcile any seeming discrepancy between various verses placed in juxtaposition, nor, in fact, does he appear to perceive any discrepancy. He admits that he had but small expectation of any very general coherency in such a combination of scattered texts; but he affirms that the result of his study and meditation has been that, to his mind, all the collected elements resolved themselves into a satisfying discourse upon each special topic. We give a digest of the main points of the “Apologia.”]

THIS work is the outcome of my own search for spirit and life—a labor so fruitful in peace, so decisive in result, that I have been led to hope that it might have a use beyond my personal needs.

At middle life I found myself without a creed—a Christian neither in faith nor work, out of sympathy with Christian ethics as adapted to the uses of modern society, and deeply antagonistic to organic Christianity as manifested in the Church. At the same time I did not acknowledge myself anti-Christian, nor had I any disposition to drift into that spiritual fatalism which shelters the agnostic from the controversial storm that rages about Calvary. I was simply drifting rapidly away from the religious traditions of my youth, flying no flag, and yet not prepared to cast overboard the banner of the cross—my course darkened by speculative doubts, and the philosophic craft, such as it was, in which I had embarked my soul, battered by continual and bitter tempests.

Although the discord within kept me constantly at variance with the spirit and the life of truth, and each new failure of my intellect to answer the riddles of existence made my arraignments of Providence more uncompromising, I never lost consciousness of the Divine personality nor cast off wholly my allegiance to Christianity as the religion of truth. There came a time, however, when I thought that to live longer in such a state of mind was neither honest nor tolerable. I made a serious endeavor to draw out of the confusion of my doubts and perplexities a clear estimate of my position. In making this endeavor it occurred to me that I knew very little of the philosophy of Christ's teaching. It appeared very certain to my mind that the nature of spiritual truth was such that it could be apprehended through spiritual faculties only; that its proof must be intrinsic and could never by the nature of things be extrinsic, and that every effort to reason toward it through physical approaches must result only in negation; that to attempt to prove or disprove the truth of spiritual, by the logic of material, phenomena was an infinitely greater paradox than to measure a mother's ecstasy in algebraic terms, or to analyze grief by the chemistry of a tear. The laws by which the soul apprehends spiritual truth are not laws which have been, or can be, formulated through the Baconian method. Spiritual truths once accepted through the irresistible condition of spiritual illumination, give birth to that state called faith, which involves simply the acknowledgement of the inadequacy of our physical senses to decide upon the truth of the narrow environment in which they are conditioned.

Viewed alone as a body of doctrine and as a message of authority, the aspects of this discourse of Christ present themselves to me in the following order.

First, its inevitable truth. This truth is not of the reason, but dominating and guiding the reason. The reason assents through the overwhelming force of conscious spiritual assent, and the contact once made in humility of heart with the spirit and the life, the words speak close unto the heart and penetrate the vital system with the glow of new life—arousing the soul into a new existence. It is like the beauty

sleeping in the enchanted palace, who is awakened only by the prince's kiss. Within God's temple of the body, overgrown with clinging weeds of earthly selfishness and greed, its windows choked and darkened, its chambers damp and unwholesome, deep in the shadow of spiritual darkness, sleeps the Soul. All its faculties stand paralyzed with suspended function—life latent, but impotent to act, until the vital touch of Him “who maketh all things new,” long foreordained to come, shall loose the curse of Sin that holds all things bound to death. The Prince of Peace appears, and with his kiss of reconciliation the Spirit enters, the Soul awakes with all its energies alive—the man lives, he sees through the Soul; the Soul looks through the cleared windows of the body, and behold! the darkness vanished, everything glows with a new light, and all things are new.

The second aspect of this discourse is its divinity. Infoliate in the truth and irradiating it lives the Spirit of Truth, and with the unfolding of truth to the spiritual eye comes the vision of the divinity within. The divinity of this truth is its essence. This is not man's truth. It is not that truth which lies within the grasp of the senses and the verification of the intellect. It does not adjust itself to formulas nor express itself in terms which can be mechanically handled. Subtract from it plain morality—that which it has in common with all that has possessed the conscience of man in all ages and all philosophies, that heritage of right-seeing that comes as his birthright—and what an infinitude of righteousness above and beyond is still left! This wonderful structure has not the tool-marks of man's handiwork anywhere upon it.

Its third aspect is its hostility to the philosophy of man's material development, and the religion of success, the emanation of his greeds and pleasures, with their plastic code of ethics and *lex talionis*, which first arrays man against his neighbor and ultimately nation against nation in a struggle for supremacy; to a social compact based upon man's appetites, and sustained by the tremendous forces of selfishness and vanity, through the logic of whose laws he wrests his pleasure from the needs of his fellow; to that indifferentism which is the moral coma preceding spiritual death—the poison of the lotus fruit of physical and intellectual self-indulgence. The philosophies reproach Christianity with being a religion of emotion. This is a true charge and its chief glory—indeed, its pre-eminent stamp of divinity; but the emotion implied in the reproach, physical and hysterical, is as far from the emotion of faith, which is spiritual and rational, as is the difference in the attitude of the heart in the two systems.

The fourth aspect of this discourse is its simplicity. From the beginning, the miraculous, the personal and circumstantial, are subordinated or wholly suppressed with a divine indifference for their importance in the eyes of men, that seems marvellous to all generations, and the voice of the Redeemer sounds clear and penetrating above time, and place, and circumstance, exhorting always the heart of man to spirit and life.

Fifth, we note in the discourse its practical individualism, the keynote of which is, “The Kingdom of God is within you.” It is the individual that must leaven on the world. The function of the Church is not to de-individualize, but to be vicarious, but to aid and encourage the person. Its function is to associate, to administer, to console, to strengthen. It was not commissioned to bear mankind's cross, but to each soul separately is said, “Take up thy cross and follow me.” He was the man, the individual type, and in the temple of each human heart He is ready to take His abode. The way to truth and life is not through the Church, but through him: “I am the door.” The dealings of Christ are directly with the individual, His address is made directly to the ego, without formality or circumlocution. If the man will do the will of his Father, he shall know of the doctrine. If any man serve Him, him will the Father honor; and if any man love Him, he will keep His word, and the Father will love him and they will come to him and make their abode with him.

As Christianity now confronts the individual, however, the relation is very different. There stands an elaborate mechanism between him and the Redeemer. There are centuries of theology and many elaborate formalities to confuse his judgment. The way is not plain, it is beset with labyrinthine perplexities. It is not simply a choice of taking up the cross and following Him, but a choice of dogmas and doctrinal distinctions. The Church has become the churches, each fencing in with jealous claim the bread of life, and we have seen in our days the spectacles of two great intellects—the one, armed with the dialectics of nineteen centuries, after a life of keenest study and

controversial battle, laying down his arms and passing through the heavy portal of the Roman fortress; the other, wearied and repelled, refusing allegiance to all, and practising Christianity as a philosophy of stoical benevolence.

There is, according to Christ's plain teaching, but one way to reach the life that He offers, and that way is not rational contention, but spiritual submission and regeneration. The same way that led to the hearts of the unlettered poor who hung upon His footsteps, and through which the great empire of wretchedness was penetrated and quickened into a living church, is the way by which every heart must find Him to-day. In humility, in contrition, in simple earnestness of purpose is the attitude His law demands, and into the soul so bowed the light of conviction will burst with overwhelming radiance.

THE STORY OF EARLY MAN; with Illustrations and Maps.

By N. D'Anvers. Second edition. 140 pp., 16mo. New York: Thomas Whittaker. 1891.

"THE Story of Early Man" is a continuation of the "Life Story of our Earth," and is a simple account of the discoveries which have been of late years made in connection with the prehistoric human inhabitants of the earth. In tracing the early history of the lower animals we are dependent on their natural remains, their bones, teeth, etc., but man's history is traceable by the works of his hands. The author takes up the earliest evidences of man's existence at a date which is supposed to have been during, or at the close of the Great Glacial age, endeavors to decipher his story by his remains in the river drifts, and in caves, by the shell mounds of Denmark, the Lake dwellings of Switzerland and elsewhere, by the flint mines of Britain, and other relics of the Stone, the Bronze, and the Iron Age in Europe, and his relics of various sorts found in America. The volume is adorned and the subject illustrated with twenty-eight illustrations, among which are representations of the wild animals, now extinct, which coexisted along with the rude forefathers of the race. The subject is treated in fourteen lessons, the most of which conclude with a summary of contents, and the volume concludes, like the preceding one, with a series of questions for the examination of the pupil in what he has read. There are some absurd errors of detail in American Geography in these works. Thus for example we read of the State of Philadelphia, and of Niagara as one of the Great Lakes!

TRANSLATION OF THE STORY OF THE FLYING COLUMN OR DETACHMENT FOR THE PROTECTION OF THE RIGHT OR EASTERN SHORE OF THE RHINE; originally published in German under the Title "The Wurtembergers in the Black Forest, in August, 1870," Presented as a Sequel or Justification of the Views and Judgment in Regard to "Lee on the Susquehanna" in June, 1863, which was Part I. of "Before, At, and After Gettysburg" in June-July, 1863. By J. Watts de Peyster, Brev. Major-General S. N. Y. 8vo. pp. 32. New York: A. E. Chasmar & Co. 1891.

[In a work published in 1887 General de Peyster maintained that Lee, in June and July, 1863, should have crossed the Susquehanna and advanced to Philadelphia; that there was nothing to stop him had he done so; that the river was then so unusually low that it was fordable at Harrisburg and a number of places below; that Lee once over with his army, he could not have been successfully followed by Meade, because immediately thereafter the river was in flood from sudden and very heavy rains; and that a single division, with ample cavalry and artillery could have rendered impossible the throwing of bridges across the river until Lee was beyond his pursuit. This last point, it is claimed, is demonstrated by the facts narrated in this translation, by which it appears, that under circumstances similar to those which occurred on the Susquehanna in 1863, the Sixth Regiment Wurtemberg Infantry, as quadron of cavalry and a reserve battery, kept the German or right bank of the Rhine from being occupied by the French during the Franco-German War. The general fact of this successful defense of the right bank of the Rhine was, indeed, brought forward as an argument in Gen. de Peyster's work of 1887. But the details of the defense were not, at the time, within the reach of the author. Those details are here supplied by the production translated, and which is written by Col. A. von Seubert who commanded the Wurtembergers in 1870.]

THE concentration of the great German armies at the beginning of the campaign of 1870 on the middle and lower Rhine had apparently left exposed a very considerable stretch of German territory on the Upper Rhine. At least the inhabitants of the territory, who could not understand that they were protected by the skillfully chosen positions and lines of operations of the armies, felt much anxiety. They feared moreover, not so much the inroad of a French corps at this exposed frontier, since the French military forces appeared to be sufficiently held in check by the German troops at other points, as the irruption of an excited, starving, manufacturing population from the neighboring factory towns of Upper-Alsace, that, in any case, might bring a

couple of days of terror upon the German bank of the Rhine, even if their progress were speedily checked.

To quiet the fears of the inhabitants of the territory mentioned, the Wurtemberg government sent a detachment consisting of the Sixth Infantry, a squadron of cavalry, and a battery of artillery, the whole amounting to 2,300 men, 140 horses and five guns, all under the command of A. von Seubert, Colonel of the Sixth Infantry. This officer using his corps as a Flying Column. A point where a hostile passage of the Rhine by the French might be expected was Huningen, on the French side of the river, where there was a bridge of boats. Here the Rhine is a much narrower river than the Susquehanna and far easier to be crossed by troops. To deter the French from crossing the Rhine at this place, without creating too great an alarm in the neighborhood, and without arousing a conviction on the part of the enemy that it was necessary to bring up a very large force to that point was the object of Colonel Seubert. Accordingly he made a feigned demonstration at night, his drummers beating a march and marching along the ridges as though a great number of troops was approaching. Buglers were ordered to blow the signals for "roll-call," "come for rations," and the like, and fire was set to great piles of wood. The effect of these and other tactics, was to so perplex the French commanders, that the French made no attempt to cross the river and it was thought necessary to keep the Seventh French Army Corps at Belfort, until the 16th of August, which delayed the complete concentration of the troops destined for the relief of Metz and also the march to Sedan. It is probable that the Seventh Corps would have been kept at Belfort still longer by the activity of this Flying Column, had it not, for some reason not apparent, been unwisely recalled by the Wurtemberg government. The result of their recall was to cause rumors at home that they had mutinied and the like, and this was all the reward received by Colonel Seubert's brave and efficient troops for the brilliant services they had rendered their country.

THE LIFE STORY OF OUR EARTH; with Illustrations and Maps. By N. D'Anvers; second edition, 165 pp., 16mo. New York: Thomas Whittaker. 1891.

"THE Life Story of Our Earth" is one of a series of "Science Ladders" intended to teach young people something of the workings of the great laws of Nature, in language simple enough to be understood by every child who can read. It traces the story of the earth's changes from the age of the igneous rocks to the close of the Tertiary age, pointing out the varying distribution of land and water, and describing the vegetable and animal life as indicated in the fossil remains embedded in the several strata. Concluding with a series of questions for examining the pupils in the subjects treated of. The volume is a digest of our present knowledge of Geology, along with an outline of all that is known in Palæontology, so that the pupil who has mastered it will have a good general knowledge of these subjects. The illustrations are forty-three in number, and add a special interest to the subject while materially facilitating its study.

THE NEW REFORMATION, A LAY SERMON. By Prognostic. 12 mo. pp. 76. New York: Published by the Author.

[This is an attempt, according to the writer, to take a practical, common-sense, brief and practical view of the questions whether the doctrines of the Christian gospel do not supply the only rational theory of man's existence in the universe, and whether those doctrines do not supply the only rule of life that is at all consistent with what we know of life itself—of humanity and "that other greater existence through which humanity has and maintains being." For so few pages this is a tolerably ambitious scheme. Moreover, the author is strongly impressed with the idea that the times are sadly out of joint, and in the New Reformation is outlined a plan for setting them right. It will be sufficient to mention certain "features peculiar to our social system" which, in the opinion of "Prognostic," furnish ample arguments in favor of a radical change, which radical change is to be brought about by "us—the people" the plain, unlettered people, who need not go to school or college, but only follow the directions of the Gospel.]

THE first of these features is our political system. Nearly every State supplies an occasional instance in which its executive and legislative departments are dominated by some master schemer, who has learned that it is possible by a judicious, lavish, and atrocious use of money and patronage, to completely subvert the will of the people in the selection of officials and the adoption of laws, and bend it to the furtherance of schemes for the personal emolument of himself and his clique, from the gubernatorial office down to the ubiquitous ward heeler.

Other flagrant abuses of the money power are shown by our railroad system, by the trusts, and by the enormous disparity between the actual cost of producing many articles and their cost to the consumer. Finally, there is the waste produced by the difference between that amount of the earth's product necessary to secure a maximum amount of comfort to the individual consumer and the amount actually expended *per capita* by the privileged classes.

The Press.

POLITICAL.

THE BERING SEA DISCUSSION—NEW PHASES.

St. Petersburg Journal (Official Organ of the Russian Foreign Office), March; from the Translation in *Harper's Weekly*.—In the Middle Ages, and even as late as in the 17th Century, the claims to exclusive ownership of portions of the ocean and of open or high seas were not unusual. The Republic of Venice claimed the exclusive jurisdiction and sovereignty of the Adriatic. Genoa put forth similar pretensions to the entire Gulf of Lyons. Those of Portugal comprised the entire Indian Ocean, as well as the Atlantic south of the latitude of Morocco. Those of Spain included the whole of the Pacific Ocean and the Gulf of Mexico. Turkey claimed the Black Sea; Denmark and Sweden, the Baltic; and England, waters by which it is encircled, as well as the North Sea. Since the beginning of the 17th Century these views with regard to the high seas have undergone a gradual and at the same time radical change. One of the earliest champions for the freedom of the high seas, and for the equal rights thereto possessed by all seafaring nations, was the historian Hugo Grotius, whose book entitled "*Mare Liberum*" still remains one of the most important and standard works on the subject. An Englishman, John Sheldon, attempted to demolish the arguments of Grotius in a pamphlet, to which he gave the name of "*Mare Clausum*." But his efforts were in vain; and at the present day all jurists and all legislators are agreed that the high seas are free, and that no one possesses the slightest exclusive right to the sovereignty or ownership of any portion thereof. When the United States Government bases its claims on the ukase of 1821, it is unmindful of the fact that the modern *jus gentium*, or law of nations, distinctly denounces claims of this character as illegal, and that if Alaska had remained under Russian rule the ukase of 1821 would have become invalid and obsolete. It is worthy of note, moreover, that this ukase of 1821, upon which the United States Government bases its claims, did not remain in force very long. For already three years later, on April 5, 1824, we find that our [the Russian] Government signed a treaty or convention with the United States dealing with the rights of navigation and fishery on the northwest coast of North America. In this convention no allusion or reference of any kind is made to the rights claimed in the ukase of 1821. On the contrary, it stipulates in Art. I. that 'the subjects of the two signatory Powers shall in nowise be debarred or prevented from navigating and fishing in any portion of the Pacific Ocean.' They are also at liberty to land everywhere, and to trade with the natives. An absolutely identical clause will be found in Art. I. of the treaty between Russia and England concerning the northwest coast of North America, which was signed on Feb. 16, 1825. It is therefore clearly manifest that at the time of the sale of Alaska to the United States the Russian privileges for exclusive fishing in the Bering Sea, claimed under the ukase of 1821, had long before been abandoned and passed out of existence. The United States, therefore, has no justification for basing its Bering Sea claims on the alleged possession of these rights by Russia at the time of the transfer of Alaska, for we did not at the time possess any rights or privileges of this character; moreover, the pretensions of the United States in this matter are in absolute contradiction to the most elementary principle of international law. That portion of the Bering Sea which falls within the three-mile zone of the American continent is the only portion of the Pacific Ocean over which the United States possesses sovereign and exclusive fishery rights. That part of the Bering Sea which lies beyond three miles from the American dry

land is *mare liberum*, and its fisheries are free to all nations.

[Commenting on the article of which this is a part, *Harper's Weekly* says (May 2): "It is written with every appearance of authority and judicial weight and clearly betrays its official inspirations. Notwithstanding the traditional good-will of Russia toward the United States and her hereditary animosity toward England, it will be observed that the article which deals with the question from a standpoint of international law and of Russian history, pronounces itself opposed to the arguments of the State Department in every particular, and strongly endorses the arguments of Lord Salisbury."]

New York Tribune (Rep.), April 30.—There is only a single statement in the *Journal's* entire article which affects, however remotely, our claims in Bering Sea, and that statement is founded in ignorance. It assumes that the treaties made by Russia in 1824 with us and in the succeeding year with England related as well to Alaska and Bering Sea as to the northwest coast and the Pacific Ocean, and, assuming this, it remarks that Russia's claims of exclusive fishing rights in Bering Sea were by those treaties abandoned. The answer to this is that the controversy between our Government and England on the one hand and Russia on the other, aroused by the Czar's ukase of 1821, related no more to Alaska and Bering Sea than to Greenland and Baffin's Bay. It concerned the northwest coast and the Pacific Ocean purely and simply, as Mr. Blaine has abundantly proved. If anything were wanting in the occasion and nature of the negotiations to make this fact manifest, it was supplied by the citations Mr. Blaine made in his last letter to the British Government from Mr. Adams's diary and from the archives of the State Department. These show that after the Treaty of 1824 had been sent to the United States Senate, Russia, fearful lest it might at some future time be construed as conveying to America rights in Alaska and Bering Sea, instructed Baron Tuyl, her Minister at Washington, to advise our Government that she had no such purpose, and that she should not understand the treaty as having such an effect. This communication was made and accepted, and the British treaty, drawn up thereafter, was expressed in terms that leave no doubt of their application to no part of the American coast north of the 60th parallel or west of the 141st degree. The *Journal*, in assuming that the treaties operated beyond these limits, was evidently in ignorance of its Government's official protestations to the contrary, and was guided not by the official literature of the controversy, but by what it saw of comment upon it in the plausible columns of the British press.

INSINUATIONS AGAINST MR. BLAINE.

New York Evening Post (Ind.), May 1.—Killing seals, or whales, or other wild animals over three miles from the shores is not an act which civilized Powers have agreed to consider an offense against the law of nations. Nobody ever heard of such an offense against the laws of nations until Mr. Blaine produced his "*bonos mores*" dispatch. It now seems doubtful whether the idea originated with him or whether it was not the production of the more acute and fertile brain of Mr. Stephen B. Elkins, with whom Mr. Blaine can by no manner of means afford to differ, even on points of law. Our position about the seals, which we are frantically defending on the score of humanity and "*bonos mores*," in order that we may have a sure thing of 100,000 of their hides every year ourselves, is very like that of a Power which should claim the right to police the seas against slavers because so many negroes perished in the passage owing to insufficient space, while itself importing 100,000 or so annually in a more comfortable manner. This humanity and "*bonos mores*" argument, coming from the quarter which now produces it, is well calculated to nauseate honest men. The whole question is on our side a question of dollars and cents simply, a perfectly respect-

able question, as long as we do not try to put a humanitarian disguise on it. That it has had a humanitarian disguise has been suspected from the beginning. It is now all but proved by Mr. Blaine's unwillingness to agree to Lord Salisbury's proposal for a total stoppage of seal slaughter on both sides this summer. This a real humanitarian would have jumped at. The sham humanitarian hesitates, palters, evades, and lets "I dare not wait upon I would." That Mr. Blaine is to-day concealing a report of Mr. Elliott of the Smithsonian Institution on the condition of the seals, lest it should compel him to fall in with the British suggestion, and thus deprive his friends of their profits on the skins of the beautiful and intelligent mammals, seems very nearly certain. The letter of our Washington correspondent on this subject this afternoon is mighty interesting, but very depressing reading. The trail of the serpent seems to be over everything our magnetic statesman touches.

Washington Dispatch to the New York Times, May 3.—Blaine is evidently anxious to get out of the unpleasant position in which he has been placed by playing into the hands of the North American Commercial Company by throwing the responsibility for the rejection of the British proposition for a close season upon the President. That he has been in communication with the President appears from a correspondent with the party of the President, who sends word that, on Thursday, there was "A Cabinet meeting" at San Francisco at which that subject was discussed, and a dispatch of fifty words sent by the President to Mr. Blaine in reference to the sealing question. The story about his work for the Mills-Elkins Company was then out, and Prof. Elliott, who had for months waited upon Mr. Blaine, under the impression that the Secretary of State was earnestly laboring to bring about a cessation of seal killing, had gone to his home in Ohio convinced, very much against a lifelong prejudice in favor of Blaine, that he had been elaborately, persistently, and deliberately deceived. He had been "bunkoed" by his political ideal, and he knew something about the way in which it had been done. There is little doubt that Blaine has brought the President into his game, and that Harrison has been working to help the North American Company, perhaps without knowing all the circumstances. Now it is said that Secretary Foster, who, very evidently, does not know much about the sealing controversy, for the reason that he says he has not seen or spoken with a representative of the company since he came here, also declares that he has not received his suggestions from Mr. Blaine on the subject, leaving it to be surmised that he has had his orders from the President, who has had his information from Mr. Blaine, so that it comes to the same thing—it is Blaine after all. That Mr. Blaine counted upon the silence of some of the men with whom he has been coquetting there cannot be much doubt, for everybody with whom he has talked about the sealing question has been urged to maintain the utmost secrecy, so as to "prevent the newspapers from getting hold of it."

Pittsburgh Times (Rep.), May 2.—Apropos of the question concerning an open or close season in Bering Sea, it should be remembered that the reports of officially appointed experts concerning the diminution of the number of seals there are flatly contradictory, and, as Secretary Foster says, he does not know which to believe. The agent who preceded Prof. Elliott in the investigation, if we remember rightly, reported the number of seals inexhaustible, and his testimony has been confirmed by whalers and others who are familiar with the sea. Under these circumstances the President might well hesitate to deny to the sealing company the privileges which it expected under its contract, and consequently there is no necessity to recur for an explanation of this matter to the theory that Secretary Blaine used his influence with the President in favor of an open season in the interest of Mr. Elkins or any other friend who belongs to the company. Until something is more definitely

known, the charges based upon the order should be measured as others are which come from the same hostile source.

Philadelphia Times (Ind.), May 3.—It is not strange under such circumstances that the candor if not the integrity of purpose of the Department of State should once more be attacked, and that people should begin to talk about the fact that Elkins and others of Mr. Blaine's old business associates are interested in the Commercial Company. The inference drawn from this fact is probably unjust, but it recalls attention to the weakness of Mr. Blaine's attitude in this matter and to the absolute necessity of his putting an end to the scandal-breeding obscurity that now surrounds it.

AN EXPERT ON SEAL EXTERMINATION.

Prof. Henry W. Elliott, in the New York Sun, May 4.—I became deeply impressed last summer, when on the Seal Islands, with the certainty of that prospect [unprecedented destruction of the seal this year] unless we brought the seals forward, told the truth about them, and sent all those questions of marine jurisdiction to the rear. While the lawyers were wrangling over those points the seals were being practically exterminated in so far as their commercial value was concerned. My finding of the condition of the rookeries and hauling grounds of the Pribylov Islands was so different from what I found in 1872-4, and so different from recent Treasury Agent reports, that I felt the propriety of inviting the British to go up and see the truth of what I declared. Otherwise they could not reasonably be asked to believe my story of the injury which their Canadian subjects inflicted. As far as reform within our own lines was concerned, the need of that was too manifest for even diplomatic attempts to belittle it. The only proper and manly thing to do is to stop all sealing this year on both sides in Bering Sea, land and water. Then let the British select their best men, two or more. Let our Government do the same. Send this joint commission up there this season, say July and August (if not much earlier and no later), and this jury can review the evidence as the seals themselves will give it, and prepare a series of regulations for the protection of these animals both in the high seas as well as on the land. Closing Bering Sea alone will not save the seals—not at all. We need equally to have pelagic sealing prohibited in the North Pacific Ocean, south of the Aleutian chain and Kodiak Island, at least 100 miles from the coast. The Government can safely allow the natives next summer to kill a few thousand small seals for food, say 6,000, and the sale of these food skins will yield not less than \$75,000 to \$80,000, which will amply suffice to support not only the 300 natives, but the officers of the Government as well. The report of such a Commission will be received with respect and confidence, and its conclusions will bind both Governments to a policy which will save and restore the fur seal business of Alaska. In the meantime, who loses anything by this course? The Government interests will certainly not suffer, nor will the lessees nor the British sealers in the long run.

THE SUPREME COURT CASE.

Baltimore American (Rep.), May 1.—The Supreme Court acted wisely in postponing the Sayward case until October, and unless a settlement has been reached by the two Governments in the interval, the case ought to be continued when it comes up for a hearing at the fall term. A decision of the question involved would not be of service to our Government, and might work material injury to the interests of the United States. It has been already announced semi-officially by the British Government that the decision of the Supreme Court would not be binding on Great Britain, but would be binding on the Government of the United States, that is, if the Supreme Court were to decide that the Government has jurisdiction over Bering Sea. Great Britain would not recognize it, and the dispute concerning

the seal fisheries would be in precisely the same condition as before; while, if the Court were to decide that the Government has no jurisdiction, the latter would be in the embarrassing posture of demanding that which the highest court in the land has decided it is not entitled to. The British ministry has already banked heavily upon this hypothetical dilemma. It has purposely delayed diplomatic action, with the hope that the decision of the Court would be in its favor. Many believe that if the Court had decided not to hear the motion for a writ of prohibition, as was generally inferred that it would, the seal fisheries dispute would already have been arranged satisfactorily; but so long as England has a hope of winning before the Court, she will not assume the responsibility of checking Canadian rapacity. While we do not altogether share this belief, we think the action of the Court has encouraged the British Cabinet and delayed a final settlement.

MR. HARRISON AND MR. BLAINE.

Frank Leslie's Illustrated Newspaper (Russell B. Harrison's Paper), May 2.—It is a violation of no confidence to say that Secretary Blaine is not a candidate for the Republican nomination for the Presidency next year. That is a settled fact. Not only is Mr. Blaine not a candidate, but under no circumstances will he consent to the use of his name. If there seems to be any doubt in the mind of the public in reference to this matter Mr. Blaine will, in due time and in his own way, utterly, finally, and absolutely dispel that doubt. He is ready to do so now. When Mr. Blaine was called to the most important place in the Cabinet he wrote, in reply to the President's letter tendering the appointment (which letter clearly outlined the President's views), a statement that distinctly implied in the clearest terms unquestioned and unbending fealty to the head of the Administration, and by no act, word, or intimation has Mr. Blaine, at any time since, left his loyalty open to the slightest suspicion. Mr. Blaine, by virtue of his position, is the chief and most intimate adviser of the President. If the latter will accept renomination he will have no stronger, abler, and constant supporter than his Secretary of State. So much for a prediction that the history of the immediate future will amply justify.

Detroit Tribune (Rep.), April 30.—The *Minneapolis Tribune* has just published several columns of interviews with Washington newspaper correspondents covering the opinions of these gentlemen as to whether or not Mr. Blaine is a candidate for the Republican nomination for the Presidency. There is a wide difference of opinion among the correspondents, and their interviews betray more or less partisanship as to individual candidates. They are therefore not very significant in general, but the correspondent of the *Indianapolis Journal*, published at President Harrison's home, makes an assertion or two which cannot fail to attract wide attention. The *Journal* correspondent's interview reads as follows:

Mr. Blaine will not be a candidate in 1892. When he entered the Cabinet he realized that the same condition that now exists would confront him, and if he had any idea that he would be a candidate he would not have accepted his present position. Mr. Blaine is too well established before the country to need any official position, such as a Cabinet office, to impress himself upon his party, and surely he would have been a stronger man for the nomination, if not the election, had he remained in private life. And besides all, it was understood by Gen. Harrison's friends at the time Mr. Blaine entered the Cabinet, that he would decline to have his name mentioned for the nomination in 1892. —*Perry S. Heath, Indianapolis Journal.*

There is a very prominent vein of absurdity throughout Mr. Heath's interview, but it is remarkable indeed that the correspondent of the President's home paper prints a statement amounting to a confession that Gen. Harrison was planning for his renomination when he was making up his first Cabinet. The real friends of the President will hardly thank Mr. Heath for saying this, and anybody with a grain of knowledge of the situation knows that it is distinctly and emphatically untrue that "it

was understood by Gen. Harrison's friends at the time Mr. Blaine entered the Cabinet, that he would decline to have his name mentioned for the nomination in 1892." The *Tribune* knows that there was no such understanding, and it is difficult to conceive what can have induced the *Indianapolis Journal's* correspondent to stand sponsor for a statement at once so untrue and absurd.

Richmond Times (Dem.), May 1.—Unless all reports are grossly deceptive, Mr. Blaine has really finally decided to withdraw from the Presidential race, and, as far as he is concerned, leave the field open to Harrison in 1892. Mr. Stephen Elkins, who is an intimate friend, and, to some extent, the right hand man of Blaine, declares that the Secretary of State will soon make formal announcement of the fact that he will not permit his name to go before the nominating convention at all, and that he certainly will not oppose Mr. Harrison. In fact, it is intimated that his positive assurance that he would not antagonize his chief was made a condition precedent to his being offered the portfolio of State. Then, again, Mr. Russell B. Harrison, son of the President, asserts editorially that Blaine will not, under any circumstances, be a candidate, and that "if there be any doubt in the mind of the public in reference to this matter, Mr. Blaine will, in due time, and in his own way, utterly, finally, and absolutely dispel that doubt." It seems, therefore, emphatically decided that Blaine will not only not oppose his chief, but that he will give all his influence and support towards securing his renomination. This places Harrison on the inside track, and will, unless something unforeseen occurs between now and the summer of '92, most probably give him the much coveted honor of being entered for the second time in the Presidential race as the standard-bearer of his party. From a Democratic standpoint, it is most earnestly to be hoped that nothing unforeseen will happen to prevent such a result, for if the Democracy can beat anybody at all, they certainly can beat Harrison.

Pittsburgh Dispatch (Rep.), May 3.—An avowal of this sort a year before the convention cannot hinder a demand for Blaine's nomination by the rank and file of the country. If personal considerations can put aside the necessity for the Republican party nominating its broadest and wisest statesman, a check from a new development in the line of a third nomination may follow. It is stated that a canvass of Farmers' Alliance leaders of New York, Pennsylvania, Dakota, Minnesota, and Kansas shows a strong tendency in that organization for the nomination of Gresham. If the third party should come into the field with a candidate who represents none of its crankisms, but would attract a large independent vote outside the Alliance, it might make even Harrison anxious to put the strongest Republican in the field as an offset to the rise of the hated Gresham.

RUDINI'S REPLY.

A cable dispatch from Rome, May 3, makes public the reply of Premier Rudini to Secretary Blaine's extended communication of the 14th of April. The reply is addressed to the Marquis Imperiali, Italian Chargé d'Affaires at Washington, and is as follows:

I have now before me a note addressed to you by Secretary Blaine, April 14. Its perusal produces a most painful impression upon me. I will not stop to lay stress upon the lack of conformity with diplomatic usages displayed in making use, as Mr. Blaine did not hesitate to do, of a portion of a telegram of mine communicated to him in strict confidence, in order to get rid of a question clearly defined in our official documents, which alone possess a diplomatic value. Nor will I stop to point out the reference in this telegram of mine of March 24 that the words "punishment of the guilty," in the brevity of telegraphic language, actually signified only that prosecution ought to be commenced in order that the individuals recognized as guilty should not escape punishment.

Far above all astute arguments remains the fact that henceforward the Federal Government declares itself conscious of what we have constantly asked, and yet it does not grant our legitimate demands. Mr. Blaine is right when he makes the payment of indemnity to the families of the victims dependent upon proof of the violation of the treaty; but we shrink from

thinking that he considers that the fact of such violation still needs proof. Italian subjects acquitted by American juries were massacred in prisons of the State without measures being taken to defend them. What other proof does the Federal Government expect of a violation of a treaty wherein constant protection and security of subjects of the contracting parties is expressly stipulated? We have placed in evidence that we have never asked anything else but the opening of regular proceedings. In regard to this Baron Fava's first note, dated March 15, contained even the formula of the telegram addressed on the same day by Mr. Blaine, under the order of President Harrison, to the Governor of Louisiana.

Now, however, in the note of April 14, Mr. Blaine is silent on the subject which is for us the main point of controversy. We are under the sad necessity of concluding that what to every other Government would appear to be the accomplishment of strict civil duty, is impossible to the Federal Government. It is time to break off this bootless controversy. Public opinion—the sovereign judge—will know how to indicate an equitable solution of this grave problem. We have affirmed, and we again affirm, our first right. Let the Federal Government reflect upon its side, if it is expedient, to leave to the mercy of each State of the Union, irresponsible to foreign countries, the efficiency of treaties pledging its faith and honor to entire nations. The present dispatch is addressed to you exclusively, not to the Federal Government. Your duties henceforward are solely restricted to dealing with current business.

New York Tribune (Rep.), May 4.—The official publication in Rome of the correspondence between Italy and this country on the New Orleans affair is important for the reason that it contains Premier Rudini's final dispatch to Marquis di Imperiali, following Mr. Blaine's letter of April 14. In this he limits the duty of the Chargé d'Affaires to the transaction of current business, and indulges in severe reflections upon our form of government, as well as upon what he terms Mr. Blaine's failure to conform with diplomatic usages. The Premier by this time had lost his temper, and his language is confused. His explanation of his demand for the "punishment of the guilty" does not explain, since he affirms that the United States has denied the "legitimate demands" of Italy. So long as he insists that our method of conducting our National and State affairs is all wrong, any further "controversy" would be "bootless" indeed.

New York Recorder (Ind.), May 5.—Every obstacle to the advancement of the negotiation toward the end Italy pretends to desire has been interposed by the Marquis di Rudini himself. It is regrettable that the cordiality of our relations with one of the most liberal of European Governments should be compromised by the awkwardness and obvious insincerity of a Minister, ignorant of affairs of up a who State, foolishly undertook to bolster weak Administration at home by bullying abroad.

THE REJECTION OF BLAIR.

New York Times (Ind.), May 3.—The latest explanation of the scandalous appointment of ex-Senator Blair—for it was nothing less than scandalous—comes from the Philadelphia Press, which may be regarded as a Harrison-Blaine organ. It is an explanation that would be resented as insulting if offered by a Democratic or independent journal, since it attributes something very like corrupt intrigue to the Senate and unpardonable weakness to the President and, by necessary inference, to the Secretary of State as well. The Press says that "it is notorious that ex-Senator Blair's selection was pushed and made by the Senate," because "no Senator wants to see a colleague out in the cold world with no job, and, what is worse, no pay." It is a bad precedent. We are not aware that the fact stated by the Press is "notorious," but there is no doubt that Senators were very willing to see one of their number, however unfit, get a profitable appointment. And if Mr. Harrison and Mr. Blaine yielded to the pressure of the Senators in this matter they deserve all the discredit they will surely get in the minds of sensible men of all parties. The Senators will escape serious condemnation, because there are so many of them, and the President and Secretary will have to divide the blame between them.

Cleveland Leader (Rep.), April 30.—China has long been deeply conscious of bullying

which she could not safely resist, and indignities which she felt it imprudent to resent, and although the appointment of Mr. Blair as American Minister to that country was not intended as an affront or imposition, we do not think anybody can find much fault with the action of the Chinese Government in signifying its desire for a minister who has not, in a public or official capacity, at least, criticised its people as savagely as the ex-Senator from New Hampshire has done. This country has a perfect right to stop Chinese immigration or even to exclude the Chinese from its territory, if it should be felt that the highest interests of the American people necessitated such action, but we certainly cannot expect China to behave as if nothing of the sort had ever taken place or been contemplated and advised by prominent American politicians.

THE FARMERS' ORGAN DENOUNCES THE LEAGUE'S PLATFORM.—The resolutions adopted by the Republican League disclose the plutocratic tendency and unyielding devotion to the money power which own and control that party. These resolutions demand a high Protective tariff, a single gold standard of money, no increase of currency, a recognition of the assumed vested rights of corporations, trusts and monopolies, the repeal of the immigration laws, and the enactment of a Force Bill. These demands constitute an aggregate of abominations that should prove the destruction of any political party indorsing them. While these propositions are not given in just so many words, they are plainly indorsed between the lines. This League is controlled by the leading politicians in the Republican party, and these resolutions may be considered as the slogan for the next campaign. In fact, it is given out as a definite interpretation of the position of the Republican party. It contains not a single grain of comfort for the Alliance, as it antagonizes every demand of the Order. It is a challenge to the Alliance and a direct refusal to accede to any of its reform measures. It is a bold, reckless stand for nearly everything objectionable in politics and an open declaration against the interests and demands of the people. Such resolutions at this time should teach every one that the Republican party is no longer an exponent of the common people, and has forgotten the teachings of Lincoln, Stevens, and Wade. — *National Economist (Farmers' Alliance Organ, Washington), May 2.*

THE MCKINLEY BANQUET.—Mr. McKinley received a very warm welcome from his Republican friends last night. The dinner was all that could be desired, the wines were excellent, and everybody seemed to be in the best of humor. Mr. McKinley is still very fond of his little bill, loses no opportunity to declare it to be a blessing—in disguise?—to the country, and to all outward appearance is honestly enthusiastic about it. Like a mother who insists that her first child is a perfect beauty, though everybody else can see that it has a pug nose, is cross-eyed and wopper-jawed, he waxes eloquent over the merits of this queer compound of high prices and humbug. The wines which crimsoned the cheeks of the guests were made more costly by that bill, as were also the cigars in aid of digestion—for of course they were imported. The clothes which Mr. McKinley wore were of high tariff broadcloth, unless, indeed, he is satisfied with homespun, which is not credible, and the fine china which decorated the table had paid its per cent. at the Custom House. And yet this eloquent gentleman thinks his poor little monstrosity a handsome boy. The folly of parents is boundless, and the logic of a scholar who thinks the poor man is better off when you tax him for every necessary of life is an eccentricity which will not "go down" when we meet at the polls. — *New York Herald (Ind.-Dem.), April 30.*

SENATOR REAGAN'S NEW OFFICE.—Probably no man in public life has devoted more attention to the railway problem or has taken a more conspicuous part in railway legislation

than John H. Reagan of Texas. His acceptance of a place on the new Board of Railroad Commissioners for Texas gives him an opportunity to put into practical operation his ideas with respect to State control of railroads, and he may thus make his services of even greater value, not only to the State, but, by way of example, to the country, than they would be in the Senate. — *St. Louis Post-Dispatch, April 30.*

AN ABLE WASHINGTON CORRESPONDENT.—The announcement which appeared originally in the *Journal* that Secretary Proctor proposed to resign, is testimony to the enterprise of our correspondent in Washington. It is because of the confidence he inspires in all who know him that he is able to obtain information that is withheld from others. In a city filled with correspondents in eager search for such information, he was the only one able to obtain any hint of what was in prospect with reference to the Vermont Senatorship. That the statement of Mr. Proctor's possible resignation was not accompanied by the explanation that it was prompted by his prospective appointment to the Senatorship was due to the over-caution of the editor of the *Journal*. It seemed unlikely then, but the resignation of Senator Edmunds has made the whole plan clear. The *New York Herald*, which followed the *Journal* in the statement concerning Mr. Proctor, obtained its information from our correspondent. — *Army and Navy Journal (New York), May 2.*

SOCIAL TOPICS.

MAY DAY—REFLECTIONS MORE OR LESS APPROPRIATE.

The New Nation (Edward Bellamy's Paper, Boston), May 2.—We recommend you who are workers, and to whom May Day means a day of active or sympathetic demonstrations in aid of the industrial change you demand, to reflect that it is mere idiocy to declare for a new order of things on May Day, and then go to the polls and vote for the old order of things on election day. This you have been doing year after year, and so long as you continue to do it, Congress and the Legislatures will continue to put your petitions in the waste-basket. The *New Nation* has nothing to say against strikes. They do good, when in no other way, by attracting public attention to the intolerable evils of the industrial situation; but in the ballot you have a weapon compared to which the strike is as the Indian's war-club to the settler's rifle. Vote as you strike. Let election day re-echo May Day and your cause will begin to march. Renounce your allegiance, for good and all, to the old parties, and make ready for independent political action. To you who, as capitalists and their agents, represent the vast incorporated and syndicated wealth of the country, and stand for the money power, we recommend a serious consideration whether you are not making a fatal mistake by your attitude of uncompromising resistance to the coming of the new industrial era. There was a time when the revolt of the workers meant merely a blind insurrection of the have-nots against the haves. Then it was natural, perhaps inevitable, that the two should lock horns. That is not now the case. Keep your money; the people do not ask it. What they do demand is that the present industrial system, based upon the exploitation of the labor and resources of the country by private capitalists for private profit, should give place to a system of national coöperative industry for the equal benefit of all and the special profit of none. To this end, the people demand of you the surrender of the machinery of production and commerce, now in your hands. They do not propose or wish to confiscate it, but to acquire it in the public interest with equitable regard to all reasonable claims of the present possessors. The advent of the new industrial system is inevitable. The economists and philosophers, even Mr. Spencer himself, will tell you so. Is it not wiser to make

terms with the inevitable, while yet good terms can be made? If the industrial evolution turns into a revolution, it will be your fault. Remember the verdict of history in the case of the bull which withstood the locomotive. The third class of our fellow-citizens, the class which looks on, more or less indifferent and unconcerned, at the struggle going on between the new and the old industrial orders, is the largest of the three. We recommend its members to remember that they live in this country, and that whether or not they take any part in this struggle they will have to bear the consequences with the rest of us. By far the most fateful epoch in the history of America, and of the world, is at hand. It is time for all to awake out of sleep, to inform themselves as to the issues, and to take sides in the controversy between the people and the plutocracy. The only hope of the latter lies in the indifference of the masses. The support of the masses the money power could never expect to have, but their indifference will enable it to gain its ends quite as well as their support.

Saturday Review (London), April 18.—We do not ourselves favor strikes, nor believe that salvation is to be won by them. Yet those most strongly opposed to them by reason of the many and certain evils, the little and doubtful good, that come in their train, will never assert that the state of things they are erroneously supposed to remedy needs no remedy. But no infectious disease can be cured till the agents of infection are discovered and stamped out. The agents of the infection now rife among our operative classes are plain enough to all but the sufferers. They alone cannot or will not see. It is not safe to rely too much on the reasoning powers of any sort or condition of men; and on the reasoning powers of that sort which our Paphlagonian has led into its present condition, it is safest to rely very little. The man who earns his living by the sweat of his brow has ever been the prey of the man who earns his living by the strength of his lungs. The trash goes down as smoothly and gratefully as ever; never was greater trash talked, outside the House of Commons. But where reason fails, the instinct of self-preservation may succeed. If that can be roused, the occupation of Burns, and of men like him, would be gone. The only plan to rouse it is an impartial history of past strikes, especially marking the eventual result to employers and employed. If this were done, the Paphlagonian would soon share the fate of Sergeant Quacko's "dam fetish." The workingman may not know what he wants, but he knows what he does not want. He does not want an empty grate, an empty cupboard, a family crying for bread he has taken from their mouths and thrown to dogs. A broken head is a poor salve for a hungry stomach. The Rights of Labor is a fine mouth-filling phrase; but when the Rights lead only to the pawnshop, the workhouse, and the treadmill, they are all Wrongs for him. When he realizes that this is the inevitable result of his fetish-worship, he will no longer stick a feather in the tail of the ugly image and give it chicken; he will rather, honest man, kick it into the lee-scuppers.

Chicago News, May 2.—Especially gratifying was the fact that May Day passed in this country without the enormous strike of the organized miners. Although preparations for this strike had been in progress for years, the conservative leaders finally abandoned the idea in time to keep 100,000 men at work, instead of drawing upon the federated trades to support them in idleness during a great part of the summer. This is another tribute to the intelligent direction of American organized labor. In all parts of America May Day was observed as peacefully as a patriotic holiday. The contrast is striking in comparison with the numerous conflicts in the old world yesterday between parading laborers and the authorities. In some European countries preparations for these conflicts had been made months beforehand, and the military were in active readiness to assist the police in quelling riots. It is apparent that organized labor in Europe has

not yet attained to the moderation, the wisdom, and the self-control possessed by their fellow-Unionists in the United States.

THE SLOW PROGRESS OF REFORM.

Baltimore Sun, May 2.—It would probably be difficult to find a better example of the need of what used to be called "moral suasion" to effect reforms than the story which lies back of "the bitter cry of outcast London." There can be no doubt of the suffering and degradation that exist in that great metropolis. Every city presents similar phases of humanity on a similar scale. Yet for generations large-hearted charity has been laboring to relieve the distress, and legislation has been invoked to cure the evils. If there has been any effect for good it has been so slight that the question is at least open to dispute. Attempts have been made to improve the sanitary condition of the poor of London by two methods—one that of interference by the Government; the other that of private charity. The first is inefficient because the executive officers entrusted with the work neglect to do their duty; the second seems to be appreciated by very few of those whom it is intended to benefit. Government interference, where it actually works a reform in the condition of dwelling-houses, changes the class occupying them. The wretchedly poor are simply driven to find other quarters suited to their means, or their want of means. The landlord, looking only to the interest upon his investment, raises the rent when compelled by the Government to invest more money in his miserable habitations in order to improve their sanitary condition. The private charities that have undertaken to improve the condition of the poor and to elevate them through the medium of physical conditions have not utterly failed, but have not accomplished as much as was expected. Great improvements have been made out of charity without any increase of rental charges, but the beneficiaries, though worthy people deserving assistance, are not the class the charity was intended to help. The vicious elude the philanthropist as they do the police. A clean, well-lighted, and ventilated room is not like home to those accustomed to dirt and squalor, and they slink away from improved dwellings, at any price, to those which seem to be more in harmony with their wretchedness and depravity. It is the man who needs to be reformed along with his environment. It is doubtless a good thing to try to help moral reformation by a change of sanitary conditions, but this alone will not transform the poor and degraded of London or any other city into self-respecting, hard-working citizens. At nearly every session of Parliament some fresh act is passed designed to improve the condition of "outcast London." Millions of dollars are privately expended to the same purpose, yet the magistrates and police officials, who seem best qualified to judge, say that there is little change for good. They are too near, perhaps, to see the changes that are slowly taking place, but their evidence is good within the range of their personal observations. That some improvement is taking place seems evident when distant periods are contrasted, as, for example, this century with the last. Police and mortality reports give certain evidence that there has been improvement, but the change for the better is so slow that it does not fall within the personal experience of an individual. But in spite of the discouragement that must come to the legislator or philanthropist sincerely desirous of benefiting humanity from the slow progress that seems to be making toward the solution of social problems, the great suffering of the outcasts of a city constantly appeal to him to make fresh efforts for the regeneration of mankind. Teachers of religion and morality have engaged in the great work, and have failed or met with such small returns that their efforts have seemed to be unavailing. The materialists have tried, and they also have seemingly failed to make an impression. The union of these two forces gives promise of better re-

sults, and so also does the union of the voluntary work of the philanthropist with the authoritative work of the State. The dwellings of the outcast poor need to be improved to make them fit for human lodgment; the outcast poor need to be improved to make them fit to live in decent habitations, and this must be done while keeping the cost of living in just and fair relation to the means of the subjects of this reform. The problem is beset with difficulties which no single force can be expected to overcome. Moral training must fail while the physical conditions remain as they are; a change of environment can have little effect on the morally depraved, and both together will be without fruit, or the harvest will be small, unless the means of the outcast poor can be increased so as to enable them to sustain a better life. Along with any improvement of sanitary conditions, whether brought about by Government inspection or by such trusts as that of the Peabody estate, there should be a moral awakening, and along with that a development of industrial capacity, to create or increase the earning power of the poor. For many generations to come the world will be beset by this problem. It cannot be solved by an act of Parliament or of the Legislature, but it must always engage the attention of philanthropists, who, though discouraged by the slow progress made in their own time, can gather new strength for their work when they consider what advances have been made since, for example, the days of the French Revolution.

REFORMING THE CONVICT.

Christian at Work (New York), April 30.—If one wants to see the immense advancement of Christian intelligence and conscience in applying Christ's teachings to a most unfortunate class, let him consider first the condition of imprisoned criminals as described by John Howard and Victor Hugo, and then their condition as experienced to-day in the prisons of this State. One can hardly believe that such a revolution could have taken place within one or two generations. It is not half a century since the prisons of civilized—nay, Christian—nations were dens of barbarism, of remorseless cruelty, of savage brutality, and of almost an incredible inhumanity. But for the past fifteen years the Reformatory at Elmira has been managed upon the principle of treating a convict as if he were still a human being, with a mind to be trained, a heart to be improved, and hands to be fitted for obtaining an industrious and honest living. The experiment has been so wisely guarded, and the fruits are so successful and noble, as well as successful, that this example is being extensively copied by other States of the Union and by some foreign nations. Indeed the system at Elmira causes New York to lead the world in this vastly important work of reforming convicts. An account of it by Alexander Winter has been translated into German and French, and has also been extensively circulated in England. It deserves to be known by all our citizens. By the Act of 1889 this State took a new step forward. The Legislature adopted the essential features of the reformatory system for the government of the State prisons. That act provided for the classification of all State prison inmates into three classes or grades, according to their conduct, apparent character, and prospect for reform; for the indeterminate sentence, according to which (within certain limits) convicts should be released whenever the Superintendent of Prisons, the agent, Warden, chaplain, physician, and principal keeper of the prison decide that they are fit to be at liberty; for the instruction in trades of the corrigible prisoners; for the parole of prisoners when it is thought that they may be trusted, and for their return to prison when the parole is violated. These and other features of the law form the reformatory system, and its adoption by the Legislature for the government of the State prisons indicates clearly the policy of the State. What are the results? By careful inquiry it has been ascer-

tained that eighty out of every one hundred criminals discharged on parole, and after having given evidence of changed characters, have become law-abiding, industrious, and self-supporting citizens, whilst only twenty per cent. of the convicts return to their old haunts and evil habits. Such facts are certainly most encouraging. The very men who were once idle vagabonds without the knowledge of any trade by which to earn honest bread, and who therefore preyed upon society as thieves, burglars, highwaymen, etc., are now sent forth skilled mechanics, capable of doing something useful, and, moreover, animated by new desires, growing out of new habits, to lead new and blameless lives. They have been trained, not coddled. The prison discipline is hard, the marking system to which the men are subjected is vigorous, their struggles are numerous and often prolonged; but they are inspired by the hope of just rewards to labor earnestly and to be faithful to the trusts confided to them.

THE LOTTERY SITUATION.

Chicago Inter-Ocean, May 2.—The proposition to be accepted or rejected by the people [of Louisiana] comes in the form of an Amendment to the Constitution, which, if it prevail, will make the lottery as vital and ineradicable an integer of the State of Louisiana as its Governor or its Supreme Court will be. It will not be a creature of the Legislature, controllable by the State, but will be part of the State itself; and, more likely than not, it will become the most powerful part of the State. Never has a more grave proposition been submitted to the decision of an enlightened people than is about to be submitted to the unenlightened people of Louisiana. It is because they are unenlightened that there is danger of its prevailing. There are not more than three States in the Union in which such a proposition as that shortly to be submitted to the people of Louisiana would not be rejected by an overwhelming majority. The Governor of the State has done well by interposing his veto power between the action of a corrupt Legislature and the easily deluded people. The Secretary of State has done well in refusing to publish the act which one branch of a corrupt Legislature passed over the veto of the Governor. A State court has done well in refusing to issue a mandamus that should compel the Secretary to publish the decision. The Supreme Court has not done well in issuing the mandamus which the court of lower instance refused. It would be unconstructive to the general reader to analyze the opinions of the three Supreme Judges who concurred in granting the mandamus, or of the one who feebly dissented. The broad moralities of the common law have not permeated the courts of Louisiana. The spirit of the Louisiana code is more Gallican than Anglo-Saxon, and the rulings of its Supreme Court in this instance will be a matter of wonder, though hardly of astonishment, to the lawyers of all other States. It is for the people to undo the evil that the Supreme Court has done; but it is to be feared that the people will not undo it. The probability is that by the adoption of the dangerous Amendment the Louisiana Lottery Company will become the dominant power in that unhappy State.

A FAMILY TEST FOR IMMIGRANTS.

New York Voice, April 30.—The restriction of immigration is receiving widespread consideration, and, in nearly every case where considered, it receives approval. As we have said, the problem is not any longer whether immigration should be restricted, but how shall it be done, and what tests shall be applied? With about 1,500 persons on an average coming to us every day of the year, from all parts of the world, it is manifestly impossible to expect our Consuls, however diligent, to inspect satisfactorily each person, his character and his antecedents. They can do something, perhaps, but in the great majority of cases they could do nothing more than obtain a few facts from the police officials of the country the emigrants

desired to leave, and the bigger rascal the emigrant might have been at home the more interest the officials would have in withholding the facts and getting rid of him forever. The *Evening Post* has suggested, as a test, a knowledge of the English language, but rather hopelessly acknowledges that the test seems impracticable, since it might admit a husband and reject his wife, or admit the parents and reject the children. The *Times* suggests a tax on each immigrant, which tax, while applied easily enough, would be far from satisfactory in its results. In the evidence laid before the Congressional Committee in this city three years ago, it was developed that a regular system existed by which Italian padrones in this city paid the passage money for Italian emigrants (which was as low sometimes as \$10 a head), and in return the emigrant's wages were mortgaged for a certain length of time to the padrone. A tax on each emigrant equivalent to the passage money would not break up the system. As a contribution to the discussion we suggest that what we want in this country is citizens, not sojourners. When a Chinaman or an Italian, or other foreigner comes here to live a few years, make money, and then return to his native country to spend it, he always comes alone, leaving his family, if he has one, on the other side. Why not adopt the family test? If a man has a wife and children, reject him unless they are with him. It seems to us that such a test would be practicable, and, so far as it went, wholesome. A man away from his family in a foreign country naturally drifts into reckless habits. The presence of the family would not only act as a restraining influence upon him, but it would be an evidence that the man came to this country with the intention of making a home here. Moreover, such a test would have much the same beneficial effect that a tax would have, since it would make immigration to this country more difficult and would furnish presumptive evidence at least of industry and frugality on the part of those able to overcome the difficulties. Such a test would not, of itself, solve the problems of the question; but would it not go very far toward a solution?

HINTS FOR THE UNWARY.

Cincinnati Times-Star, April 30.—Time was, and that not long ago, when Hutchinson employed two figures to name the number of millions he controlled, but like a hundred per cent. of men who acquire their wealth suddenly, he was not satisfied, and as rapidly as the wealth came it went. The list of those who have suddenly grown rich to again become poor is as long as the row of graves of unknown suicides at Monte Carlo. It is a roll of names of men who despised old, time-tried, correct business methods, who made haste at a break-neck speed, who reached for ten thousand per cent. profit instead of a legal six per cent.; a roll of men who in ninety-nine cases in a hundred ended, or will end, their lives where they began, in poverty, alas, often in ignominy. It is as common as is deceit for the sudden wealth-chaser to promise himself that after the first lucky deal he will quit. The first lucky deal is the chain that binds him and remorselessly drags him to his ruin. The appetite for sudden gain grows by what it feeds upon. Hutchinson's quickly acquired millions probably once looked as small to him as does now the price of a meal. Future successful deals are viewed with a microscope. Those of the past are rarely visible to the dealer's naked eye.

Vermont Chronicle (Montpelier), May 1.—It was once said that though horses are not immoral, no one can deal in or do much with them without falling from strict virtue. So is it with billiards. The game is one of skill, and, could it never be played out of a private house, would have no other drawbacks than the consumption of a good deal of time in learning to be skillful, and the possible formation of too engrossing a taste for its pursuit. As the case practically stands, if a youth learns the game at home or under other unobjection-

able surroundings, on going away he can usually gratify his new-formed taste only in public rooms, of which a bar is a common accompaniment. Even where there is no bar, the price of a table—fifty cents an hour, or so, to be paid by the loser—is equivalent to a pretty heavy stake to most boys. A great deal of practice is required to make a beginner skillful, and by the time that end is attained a good deal of money will be spent. So, even if the average youth does not become a drunkard or gambler through his devotion to billiards, he will save much time and money and many temptations by ignoring the game. We cannot, therefore, agree with the Rev. C. F. Abbott, Unitarian, of Nashua, in his recommendation of a free public billiard hall in that city, as a help to the temperance cause. The patrons of such a hall will often remove to other cities and carry their acquired tastes to doubtful resorts. If, too, they stay at home, the free hall may prove a feeder of places where free morals are deemed more than an equivalent for free tables.

THE DECAY OF THE RURAL DISTRICTS.—A striking evidence of the arrested growth in the agricultural districts throughout the older parts of the country is stated by the *New York Post*. It is generally supposed that the districts where the agricultural population has decreased in the last decade were exceptional cases. As an illustration to the contrary, the *Post* states that it is possible to travel from Schoodic Lake, Me., to Decatur, Ala., a distance of 1,300 miles, and pass through only seven counties whose population outside of the cities did not decrease between 1880 and 1890. The counties which show an increase of rural population on the line from the New Brunswick border to Northern Alabama are Sagadahoc, Me.; Allegany, Cattaraugus and Chautauqua Counties, N. Y.; Butler County, O.; Allen County, Ky., and Mason County, Tenn. The journal quoted frankly accounts for a part of this uncomfortable showing by the fact that the census in rural districts is more apt to be skimmed over than in cities. But as that was the case in 1880 equally with that in 1890, it cannot be held to afford more than a partial explanation of the long stretch of counties in which the agricultural population is on the wane. This is a phenomenon far from satisfactory. The agricultural districts of the Eastern States should, by more thorough farming and closeness to manufacturing and export markets, increase rather diminish in population.—*Pittsburgh Dispatch, May 1.*

BARON HIRSCH'S GREAT UNDERTAKING.—The latest plans of Baron de Hirsch, if the *Herald's* correspondent reports him correctly, will certainly place the Baron among the greatest and most honored of Israel's sons. The *American Hebrew* was the first American journal to announce the fact that Baron de Hirsch had sent a commission to Argentina for the purpose of discovering whether or not it was a country suitable for the establishment of large colonies. The report was highly favorable, and the Government was disposed to open up the country for the extensive immigration proposed by the unexampled philanthropy of Baron de Hirsch. We understood, however, and so stated in these columns, that the press and the Church, which is Catholic, had expressed such antagonism to the project that it had to be abandoned. We therefore despaired of anything practical coming out of the expedition, especially as in Uruguay, also considered by Baron Hirsch, the same opposition was made. As money is the greatest factor for success in any scheme for colonization, and as Baron de Hirsch does nothing by halves, we have faith in the success of any plan he may decide on, and therefore hope that the interview, in its important details, is not the baseless fabric of a reporter's dream.—*American Hebrew (New York), May 1.*

THE KING'S DAUGHTERS IN ENGLAND.—Arrangements have been made to establish the Order of the King's Daughters in Great Britain in connection with the parent Order in America.

This parent Order is a great sisterhood of service, numbering now over 150,000 members, engaged in every form of Christian and philanthropic work. It is a co-worker in and with the churches, and with every organization by which human beings can be made better or happier. Each member is pledged to actual service in some work by which spiritual life may be developed or Christian activities stimulated. All interested or desiring information may apply to the General Secretary, Mrs. W. McD. Bottome, The Vicarage, Over Stowey, Bridgewater; Vice-President, Lady Henry Somerset, Eastnor Castle, Ledbury; Treasurer, Mrs. R. Pearsall Smith, 44 Grosvenor-road, London, S. W.—*Alliance News (Manchester, Eng.), April 17.*

RELIGIOUS.

THE COMING STRUGGLE.

New York Sun, April 30.—Nearly fifty of the presbyteries have asked the coming General Assembly of the Presbyterians to consider the views of Prof. Briggs as to the authority and interpretation of the Bible, and to determine whether they may be taught in a theological seminary consistently with the faith of the denomination. Undoubtedly, too, the committee appointed by the New York Presbytery to examine his case will report against him. Of course, so loud a call must be heard and heeded at Detroit next month, for these presbyteries are the most important of the whole number, and among the ministerial delegates sent by them to the General Assembly will be some of the most learned theologians in the body. Dr. Briggs himself will also be present as the leader of the new Biblical criticism, and to defend himself against the assault which will be made on his opinions as heretical, dangerous, and subversive of the faith. If the pursuit of Dr. Briggs as a heretic is begun at Detroit, it must lead to something more than mere heresy hunting. It must end in a hunt to find out whether there is really any authoritative source of perfect and absolute truth for theology to rest upon, and by which heresy can be determined. If the Bible is fallible, as Dr. Briggs says, that cannot be such a source. If the doctrine of election is to be rejected, as Presbyterian revisionists demand, at the dictate of human reason and sentiment, every other dogma and doctrine of theology must be subject to the same dictation, leaving reason alone as the authority. That involves a tremendous religious revolution. It means the overthrow of dogma and the substitution of reason and speculation. Nothing will remain for faith to rest upon. Instead of dogmatic theology we shall have only religious philosophy—agnosticism. The ethics of Christianity will remain, but its supernatural authority will be gone. The issue which the General Assembly will have to meet is therefore of momentous consequence. It is a contest to determine whether faith shall stand or reason alone rule, and the consideration of the case of Dr. Briggs will be merely the skirmish which precipitates the general action.

James M'Leod, D.D., in the New York Observer, April 30.—The fact that Dr. Briggs has eulogized the Bible is made by Dr. [Herrick] Johnson a ground for his defense. But here again is a defense that does not defend. That a man who speaks of the Bible in such glowing terms as does Dr. Briggs could be guilty of "sowing the seeds of skepticism concerning the Word of God" seems, to Dr. Johnson, out of the question. "Think of it!" he exclaims. But alas! that is quite possible. And that precisely is what some sincere friends, but candid critics, of Dr. Briggs fear in his case. He is not a "disguised rationalist"—no one who knows him will say so,—but many of his brethren regard him as a dangerous teacher. If he be a rationalist at all, he is an undisguised rationalist. One may speak of the Bible in glowing terms, and yet be far astray touching the Church doctrine of inspiration. Dr. Briggs is a brilliant scholar and a devoted Christian,

but that is not a sufficient reason why he should be authorized to teach his peculiar views of inspiration and his Bible Barrier doctrines in a Presbyterian theological seminary. With the spirit of Dr. Johnson's article no fault need be found, for it is a brave (though it must needs be a futile) attempt to rescue a beloved brother from consequences which that brother himself has made inevitable. The Presbyterian Church is aroused, and this arousal is not due to a little insignificant thing; it has an adequate cause. Such a disturbance is greatly to be deplored, and its speedy settlement is a consummation devoutly to be wished. There is one man who can settle it very easily, and very speedily; and he would confer upon the Church a lasting benefit if he would do it. That man is Dr. Briggs.

OBLIGATIONS OF THE ORDAINED.

The Living Church (Prot. Epis., Chicago), May 2.—We believe that even men of the world expect to see exhibited in the field of religion the same plain principles of honesty and honor which are demanded in business life, and which alone render it possible for men to act together for the achievement of common ends. And we believe this will continue to be true, notwithstanding the most strenuous efforts which may be made to involve in doubt and obscurity relations which are in themselves clear. It will still continue to be acknowledged and felt that a man who enters any association is bound to fulfill the conditions on which he was admitted, or to withdraw; that a man who accepts an office is bound to fulfill his oath of office or resign. This principle is so clear that it is very difficult to enter into the state of that man's mind who cannot see it. Most assuredly, the world in general does see it. In a particular case, prejudice or hostility on general principles to a special organization may bring a certain amount of applause to one who disregards its obligations; nevertheless, in the long run, it is sure to be generally agreed that a man is bound in honor to fulfill his voluntary pledges, or else to withdraw from the association which has laid them upon him. This has received a recent illustration in the rebuke administered to Mr. MacQueary by a Jewish rabbi in New York amid the applause of the members of the Nineteenth Century Club. No amount of notoriety or of temporary puffing in the newspapers can render a man proof against the ultimate judgment of common sense.

THE VATICAN AND OUR SCHOOLS.

Harper's Weekly, May 9.—A statement is published of the views of "a high ecclesiastical personage" in Rome who "is in an exceptional position at the Vatican"—a kind of anonymous personage in whose existence we have no faith—which professes to give the papal view of the school question in the United States. The view is asserted to be this, that there should be Catholic parochial schools in all parishes where there are means sufficient to make them equal to the public schools. If this is not practicable, schools should be established for teaching the Catholic catechism, or the State should be persuaded to permit the catechism to be taught out of school hours. The State does permit it now. It offers no bar to the teaching of the Catholic catechism whenever and wherever it may be desired, except in the buildings and during the hours devoted by the State to non-sectarian school-teaching. In those buildings sectarian teaching of any kind is not and will not be permitted. But out of school hours and out of the school buildings, Methodists, Baptists, Episcopalians, Presbyterians, Unitarians, Congregationalists, Hebrews, Buddhists, and religious bodies of every kind may teach their catechisms at pleasure. The American system of the public school in this respect is not at all difficult to understand. It has nothing whatever to do with sectarian religious faith or practice. The Pseudo-Baptist catechism and the Campbellite catechism and the Catho-

lic catechism and the Hebraic catechism are all equally indifferent to it. The pupils are of all religious denominations. But the catechisms of the different denominations are taught in the denominational Sunday-schools or parochial schools, not in the public schools. Methodist taxpayers do not pay for instruction in Presbyterian or Catholic catechisms, nor Catholics for instruction in Methodist catechisms. It is not a difficult system; but it seems to be very difficult for the Vatican to comprehend it.

BISHOP PHILLIPS BROOKS.

Springfield Republican, May 1.—Phillips Brooks was elected Bishop of the Protestant Episcopal diocese of Massachusetts, at the diocesan convention at Boston yesterday, by a clerical vote of 92 to 58 for Dr. Satterlee and a lay vote of 71 to 32, with a few scattering. The Church is to be congratulated on this choice and on the decisive numbers of the majority. It is one of the few elections to the episcopate within the last 20 years that signify something. What it means is that the "broad church" is not wholly a phrase of the past, but that there is one American diocese, at least, where Dean Stanley, Maurice, and Thomas Arnold might feel at home—where simple, straightforward, Christian churchmanship in the liberty of Christ is honored. If there be any objection to this interpretation of the election, it cannot come from the opposing party in the canvass, for both the presenter and the seconder of Rev. Dr. Satterlee took great pains to make the issue. The diocese has chosen the most eminent preacher and the most influential personality in the American Church as Bishop. Their action removes him from the place as Rector of Trinity, where he has been so effective and so independent, and gives him greater and different burdens. Many of those who admire and esteem him most highly will feel that he loses, though the church gains, by the change, and they will question (as before the event) whether he has not narrowed his usefulness.

THE LIQUOR ISSUE.

AMENDMENTS TO THE MAINE LAW.

Lewiston Journal, May 2.—The amendments to the laws of Maine prohibiting dramshops, which go into effect on Monday, are very important, and it is no wonder that they give serious concern to those men who seek to sell intoxicating liquors illegally. Sec. 1 gives any citizen the right to prosecute any inn-holder or victualer who carries on the business without a license. Under the old law only the Licensing Board could prosecute. Sec. 2 increases the penalty for bringing into the State intoxicating liquors for illegal sale from \$50 to \$500, and imprisonment for one year. And the law is further amended by adding the following:

And any steamboat, railroad, or express company knowingly transporting or bringing such liquors into the State shall be punished, upon conviction, by a fine of \$500 and costs of each offense. Knowledge on the part of any authorized agent of such company shall be deemed knowledge of such corporation.

This law makes it extremely dangerous for any railroad or express company to allow any of its agents to bring in liquor for illegal sale in this State; and it is natural that in self-defense they should have given instructions to their agents like the following just given by the New England Dispatch Company:

On and after May 1, this company will refuse to accept any package suspected to contain liquor that does not have full and correct name of consigner thereon. All packages marked S or B, or any other similar mark or name, or marked with initials only, must be refused. All packages suspected of containing liquor will not be forwarded C. O. D. All packages received by any agent and suspected by him to contain liquor, and addressed to any person known or suspected to sell or keep for sale liquor of any kind, must not be delivered, but returned by next express to shipping office. Packages known or suspected to contain liquor must not be received for shipment at any office in Maine directed to any point in the same State. All goods must be delivered to the person to whom they are addressed and to no one else. Two copies thereof are sent to you, one for your information and one to be

given to the Prosecuting Attorney of your city or town. Any deviation from the above order will be sufficient cause for immediate dismissal.

Sec. 3 and other sections increase the penalty on first conviction for keeping a drinking-house and tippling-shop, and for other illegal sale of intoxicating liquors, to \$100 fine and in addition thereto "sixty days" imprisonment. Sec. 4 authorizes the search of a person suspected of having intoxicating liquors concealed in the clothing for illegal sale, and makes the pouring out or destruction of liquors for the purpose of preventing their seizure by officers *prima facie* evidence of an intent to illegally sell the same. These are the minor changes in the law which increase its efficiency. Certainly these amendments give most ample law for closing up dramshops in Maine as effectually as any criminal law can restrain any offence against which it is aimed; and if there are open violations unpunished the fault must primarily lie with Mayors, Aldermen, police and constables of cities, and Sheriffs and deputies of counties, and State Constables, whose special duty it is made by statute to enforce the laws against illegal sale of liquor, gambling-places and houses of ill-repute. Now if the people who create officers and make public sentiment will give their support and sympathy to faithful officers, and maintain an alert and sound public opinion through the use of moral and educational agencies, we may expect progress all along the line.

OPIUM AND ALCOHOL.

Sir Lepel Griffin, in the *London Times* (Weekly Edition), April 24.—The outcry against the opium trade is the most conspicuous modern instance of the wicked intolerance of fanatics who are ready to commit any extravagance and impoverish millions for the gratification of their own selfish vanity. It is the apotheosis of cant, and Sir J. Pease is its high priest. Even you, Sir, who are everywhere the opponent of intolerance and cant, adopt what appears to me an apologetic tone in your last leader of yesterday, and half regret the necessity for the opium trade. I earnestly trust that the leaders of public opinion will take a bolder and more defensible position, and treat this latest and most mischievous revelation of the plastic Nonconformist conscience with the contempt it deserves. We are tired of these ethical lessons of Sir J. Pease when he invokes Christianity and morality to destroy a trade which has produced in India only beneficent results, and has covered the country with the works and signs of civilization. One word on the moral question. I have compared Indian opium in China to French champagne imported into England. Why does not Sir J. Pease and his crew of fanatics attempt to prohibit the import of French wines and brandies? No expert who has lived among and studied opium-smoking or opium-drinking people, as I have done, will not declare that alcohol is a hundred times as pernicious as opium. For one crime caused by opium there are 1,000 caused by drink—by beer, by wine, by whiskey, by brandy, by the alcohol which has carried into the House of Commons and the House of Lords so many men who were distinguished for nothing but their distilleries and their breweries. Sir J. Pease does not attack these men or the trade they follow, because he knows that Englishmen are not so foolish or so cowardly as to allow their liberty to be strangled by intolerant lunatics. But he has the impertinence to dictate to a Chinese gentleman the quality of opium he shall use, and to forbid him the choice and highly-prized drug which is produced in India, and which the Chinese soil cannot grow.

NATIONAL TEMPERANCE LEAGUE.

Northwestern Christian Advocate (Chicago), April 29.—The National Temperance League has been organized with headquarters at 1114 Chamber of Commerce Building, in this city, for specific educational and reformatory work. It provides a systematic course of study with quarterly written examinations, and issues certificates of merit to successful students.

The first year's course embraces the following subjects: 1. Temperance, its history and meaning. 2. The predisposing causes of alcoholism. 3. Drunkenness regarded as a habit or vice. 4. Qualifications of a worker. 5. Citizenship, its duties and responsibilities. It holds district and State institutes for normal drill, under efficient teachers. It disseminates temperance information among the people. It reaches drinking men and their families in a direct and personal way; and when it reforms a drunkard it forthwith proceeds to make a good citizen out of him by its specific methods of training. The National Temperance League is non-sectarian and non-political. It is endorsed by leading clergymen of different denominations, and will be conducted strictly as an educational and reformatory organization. Of course, it has its social features, which will be appreciated by all. There is also a junior department, members of which graduate into the regular work of the League. The official organ is published in magazine form, containing the required course of study, and is sent to each member of the League. Dr. H. W. Bolton of Centenary Church is the President, and is giving his personal attention to the work. This, in itself, is a guarantee of success. He is ably assisted in the undertaking, and many members of different denominations have heartily commended the movement and offered their coöperation.

WHY SUNDAY LAWS ARE VIOLATED.—George E. Campbell, President of the State Liquor-Dealers' Association, says he has personal knowledge that the saloons in New York pay for police protection on Sunday and that it is a very costly luxury. That is why they want the right by law to do what they insist on doing and for which they are freely bled.—*Syracuse Dispatch to the New York Sun*, May 5.

MISCELLANEOUS.

THE NEW ORLEANS VERDICT.

New York Herald, May 6.—Parkerson and his associates were not executioners of lynch law. They were leaders of the masses, risen to mete out justice to assassins who had escaped merited punishment only through intimidation and corruption of the jury that tried them. The doings of that memorable day were the acts of the people, and, as Burke has said, you cannot indict a people. They were approved by the community, and what the community approves cannot be criminal. It was only when a verdict "startling, amazing, and shocking to public opinion" had been announced, when it was believed that the jury had been terrorized and bribed by the accused Mafia conspirators—a belief now shown by the Grand Jury to have been well founded,—when it was evident that the ordinary course of justice had failed to punish the guilty and protect the innocent,—it was only then that the people took the law into their own hands and remedied the failure of the tribunals of justice. It was then that they resolved not to surrender their rights to a secret organization of Sicilian conspirators, and to strike down assassination for their own safety. That is the verdict of the Grand Jury which speaks for the people of New Orleans. It will be the verdict of the American people and of the civilized world, wherever the facts are known. It is no time to sermonize about mob violence. An uprising of the people is not an outbreak of a mob. It is idle to moralize about law and justice taking their usual course. Safety of the community is the highest law, and when statutes and courts fail that higher law reigns.

New York Press, May 6.—Against this presentment all Christendom will cry out. It is a mockery of justice that such conclusions should be reached by any jury of intelligent men. It cannot be fully understood here, but is doubtless the result of the pressure of local opinion on the minds of the jurymen. It is not founded on the law, or the facts, or equity, or fair play, or common sense, or common honesty. No specious reasoning about the atrocities of the

Mafia can take away the blood-guiltiness of the mob which tore those Italian Americans from their cells to kill them. One crime does not justify another. Nor will the Grand Jurors who were sworn to do their duty, but have clearly failed in it, by adding their crime of perjury themselves, lessen the iniquity. They have only increased by so much the offense of New Orleans against modern civilization.

New York World, May 6.—The Grand Jury in New Orleans has reached a most lame and impotent conclusion in failing to find any indictments for the mob-murders of March 14th, because "the act seemed to involve the entire people of the parish, so profuse is their sympathy and extended their connections with the affair." Grand Jurors are not called upon to consider sympathies, but acts. The inciters and leaders of the mob are known, and test cases should have been presented and tried.

EVELYN VS. HURLBERT.—With a unanimity which reflects the highest credit upon it, the press of London, with the solitary exception of the *Times*, has expressed its profound dissatisfaction at the result of the case of Evelyn vs. Hurlbert. The silence of the *Times*, however, is more eloquent than speech, and, taken into account with the general public feeling upon the matter, renders another trial an absolute certainty. Steps have already been taken by the plaintiff to have the verdict reversed. The story of "Wilfrid Murray" was, as Hurlbert's fellow-countrymen would say, "too clever by half." It will not deceive the next jury who will re-try this case. For, is not Mr. Hurlbert bent upon a voyage to America in quest of the ubiquitous "Wilfrid"? And, if the search should fail, the pet of Tory society, the Anglo-American historian of Balfourism and Coercion, the gay and gallant Hurlbert, will have to re-tell the romantic story of "Wilfrid" in the light of its author's past career—American and European. It would be a monstrous outrage upon both law and justice, if the woman Evelyn was permitted to be still further ruined by the scoundrel "Wilfrid Murray," who made her the victim of his licentious pastime. We trust that the public will enable this wronged woman to find legal redress. She is poor and without influence, and to these circumstances are mainly due the verdict, which, if allowed to remain on record, will crush an unfortunate creature to the earth and remain as a standing reproach to the legal tribunals of the land.—*Labour World* (Michael Davitt's Paper, London), April 25.

THE DREAD OF SEA-SICKNESS.—Hundreds of women—and men, too, for that matter—who intend going abroad this coming summer, dread the possibility of being sea-sick. Every precaution ever thought of, printed or told, is borne in mind, and many women go on board ship with a quantity of so-called "remedies" enough to kill ten ordinary persons. The simple fact is that no malady is so little understood by the doctors as sea-sickness, and no matter what they may recommend to quiet the fears of intending voyagers, there is no such thing as a remedy. Is there any cause for uneasiness in this? Not a particle. There is nothing in the world so productive of good results as sea-sickness. True, it is unpleasant, but so is any good medicine. If women would anticipate sea-sickness less, they would be more comfortable. A good dose of sea-sickness is the best internal Turkish bath imaginable. You may feel as if you are going to die, but depend upon it you will not. As a rule, two days is the limit, and then it is over, and never will you feel so well.—*Ladies' Home Journal* (Philadelphia), May.

LITERARY NOTE.—It was Hood who wrote of the "Bridge of Sighs"—the celebrated covered way which connected the Doge's palace at Venice with the State prisons. It was over this covered passage-way that prisoners, after being condemned and sentenced, were led to execution.—*Arkansas Democrat* (Little Rock).

Index to Periodical Literature.

AMERICAN.

BIOGRAPHICAL.

- Alcott (Louisa May). Josephine Lazarus. *Cent.*, May, 10 pp. A Biographical sketch with three portraits.
- Dana (Richard Henry). Hamilton Andrews Hill. *Andover Rev.*, May, 15 pp. Biographical sketch.
- O'Reilly (John Boyle). Katherine E. Conway. *Cath. World*, May, 21 pp. A Review of the *Life of John Boyle O'Reilly*.
- Walt Whitman at Date. Horace L. Traubel. *New Englander*, May, 17 pp. Biographical reminiscences, with illustrations of his early home and surroundings.

EDUCATION, LITERATURE, AND ART.

- Architecture, The American Conception of. Barre Ferree. *New Englander and Yale Rev.*, May, 9 pp. The three elements cost, size and ugliness form the chief motive in the American conception of Architecture.
- Artists' Scraps and Sketches, Exhibition of. William Lewis Fraser. *Cent.*, May, 2 pp. letter press and 6 pp. sketches.
- "Educated Above Their Station." B. N. Taylor. *Cath. World*, May, 5 pp. Education, in the true sense of the word, can be only beneficial.
- Opera Bouffe (A Bulgarian). F. Hopkinson Smith. *Cent.*, May, 15 pp. Liberally illustrated. As performed on the world's stage in Bulgaria.
- Public Schools, Moral Education in. Hon. John Jay. *Mag. of Christian Literature*, May, 7 pp. Discusses the antagonism of the Roman Catholic Hierarchy to our public school system; and advocates the teaching of piety, truth, justice, and all the recognized virtues, without religious dogmas.
- Public Schools, Religion in. Mary H. Leonard. *Andover Rev.*, May, 10 pp. Argues that the vexed question will find its solution not in entire secularization, but in the teaching of those elements of religion accepted by all Christians.
- Russian (the), Transliteration from:—What's in a Name? J. Summer Smith. *New Englander and Yale Rev.*, May, 16 pp. Lays down rules for the English spelling of Russian names, by the acceptance of the best English equivalents of the sounds of the letters of the Russian alphabet.
- Salons of the Empire and Restoration. Amelia Gere Mason. *Cent.*, May, 11 pp. With portraits and decorations by A. Brennan.
- Sound (Visible). I. Voice-Figures. Margaret Watts Hughes. II. Comment. Sophie B. Herrick. *Cent.*, May, 7 pp. With pictures and diagrams.

POLITICAL.

- Confederate Diplomats (The) and their Shirt of Nessus. A chapter of Secret History. John Bigelow. *Cent.*, May. In revolting against the Union in 1860 the Southern States were influenced by the expectation of substantial support.
- Farmers' Alliance (The) Considered. S. R. Overland, 6 pp. Neither of the two great parties can march to victory without the farmers in the lines.
- Japan, Treaty Revision in. Watarai Kitashima. *Unitarian*, May.
- Russo-Chinese Intercourse, A Sketch of. Frederick Wells Williams. *New Englander and Yale Rev.*, May, 27 pp. Traces the history of Russia's aggression to her policy of *cognoscere occasionem*; and to Chinese want of shrewdness in not playing off their Western foes, one against the other.

RELIGIOUS.

- Abraham, Moses and Gabriel in the Quran. William Griffiths. *Old and New Test. Student*, May, 6 pp.
- Bible Prediction, Heber Newton on. *Unitarian*, May. Agrees with Heber Newton as to the folly and harm of twisting the supposed predictions of the Old and New Testament to make them fit the history of the past, and divulge what is to be.
- Christ, Was He a Buddhist? Merwin-Marie Snell. *New Englander and Yale Rev.*, May, 17 pp. The ethical resemblances between Christianity and Buddhism and no greater than between Christianity and Confucianism, or Taoism or the sacred books of the Mazdeans or the Ancient Egyptians, and seems rather to point to a primitive ethical tradition than to plagiarism.
- Christ, Was He a Buddhist? Monseigneur C. de Harlez. *Cath. World*, May, 15 pp. An answer to Felix Oswald's article published in *The Arena*. The conclusion is: The evidence proves that Christ is the living negation of Buddhism.
- Egyptology. No. VII.—An Ancient Egyptian Bible Commentary. The Rev. Camden M. Corbarn, Ph.D. *Homiletic Rev.*, May, 8 pp.
- Ethical Christianity and Biblical Criticism. Professor Harris. *Andover Rev.*, May, 11 pp. Argues that Christianity cannot be wounded in its prime essential, the Divinity of Christ, by scientific criticism.
- Federation of the Churches. James McCosh, D.D., LL.D. *Homiletic Rev.*, May, 6 pp. An examination of the Territorial, or Parochial, and the Congregational methods, and an inquiry whether the two may not be combined in the Federation of the Churches.
- Inductive Method (The) and Religious Truth. Edward B. Howell. *New Englander and Yale Rev.*, 7 pp. The experience of religion is knowledge which flesh and blood had not revealed. Christ's methods inductive.
- Inspiration. Chinese Ideas of. W. A. P. Martin. *Andover Rev.*, 10 pp. Treats of the views of inspiration entertained by the followers of Confucianism, Taoism, and Buddhism severally.
- Inspiration, The Present Problem of. Prof. Benjamin B. Warfield, D.D. *Homiletic Rev.*, May, 7 pp.
- Liddon (Canon). William C. Wilkinson. *Homiletic Rev.*, May, 9 pp. Canon Liddon as a pulpit orator.
- Messianic Prophecy. President W. G. Ballantine. *Old and New Test. Student*, May, 5 pp.
- Miracle. (The Greater). Rev. Edward C. Moore. *Andover Rev.*, May, 6 pp. The Greater miracle is, not what Christ did, but what He was.
- Missionary Crisis (A) at Home. D. N. Beach. *Andover Rev.*, 14 pp. Asserts that we have on hand, as regards the Board, a denominational misunderstanding no longer justifiable. But that there is no decline of interest in Foreign Missions.
- World (the), The True use of. Three Types of the Christian Life. Professor Smyth. *Andover Rev.*, May, 16 pp. To use the world aright we must be superior not only to its natural but to its moral evils. Able in the sphere of conscience, as well as in the realm of natural law, to face the future.

SCIENCE.

- Archæological Antagonisms. James McCarroll. *Belford's*, May, 7 pp. Is impressed with the idea that although India and China were civilized countries 5,000 years ago, there was an earlier and perhaps related civilization on this continent.
- Bacteria, Concerning Races Among. Editorial. *Bacteriological World*, May, 2 pp.
- B. Delphini (B. 157), Orbit of. Illustrated. S. W. Burnham. *Sidereal Messenger*, May, 3½ pp.
- Blood and Blood Serum, Transfusion of in Bacteriological Diseases. Editorial. *Bacteriological World*, May, 3 pp.

- Calendar Perpetual (the), Directions for Copying and Using. R. W. McFarland. *Sidereal Messenger*, May, 2 pp.
- Diphtheria. Vaccination Against. Editorial. *Bacteriological World*, May, 1 p.
- Evolution and the Realistic Philosophy. Thos. Stoughton Potton. *New Englander and Yale Rev.*, May, 7 pp. Indicates a law of generic development due to inherent quality of the inner nissus.
- Fairy Land, An Astronomer's Voyage to. Edward S. Holden. *Overland*, May, 3 pp. The Fairyland is the Caroline Islands, which the Astronomer visited to witness the eclipse of the sun in 1883.
- Gastric Diseases. A. L. Benedict, M. D. *Medical Progress*, May, 4 pp.
- Heat As a Form of Energy. John le Conte. *Overland*, May, 4 pp. We cannot create mechanical energy: we must help ourselves from the great store-house of Nature. History of the development of the dynamic theory of heat.
- Iron, Action of, in Health and Disease. W. C. Caldwell, M.D. *Medical Progress*, May, 5 pp.
- Meridian Observations, How to Make. Truman Henry Safford. *Sidereal Messenger*, May, 5 pp.
- Milk, The Sterilization of. Editorial. *Bacteriological World*, May, 2½ pp.
- Neuroses (Association). Morton Prince, M.D. *Jour. of Nervous and Mental Diseases*, 25 pp. Illustrates the simulation of disease by neuroses, by citing hysterical joints; and explains the establishment of association by previous acute processes between spinal or cerebral centres.
- Phagocytosis and Immunity, Lecture on. Delivered at the Institute Pasteur by Dr. Elias Metschuihoff, and translated by J. G. Adami, M.A. *Bacteriological World*, May, 11 pp. Illustrated.
- Planet of the Solar System, Is it possible that any rotates on its axis in the same time as its period of revolution around the Sun? Prof. George W. Coakley. *Sidereal Messenger*, May. Discusses Scheaparelli's suggestions as to Mercury and Venus.
- Spectacle Frames, The Construction and Adaptation of. Charles H. Thomas, M.D. *Medical Progress*, May, 4 pp.
- Stars, (Among the) With the Opera Glass. Garrett P. Serviss. *Sidereal Messenger*, May, 2½ pp.
- Tuberculosis, Koch's Treatment of. Prof. Woodson Moss, M.D. *Bacteriological World*, May, 14 pp. Cites figures to support his conclusion, that in spite of Virchow's animadversions, the results already achieved are highly encouraging.

SOCIOLOGICAL.

- Agriculture, The Future of Our. James K. Reeve. *Belford's*, May, 8 pp. Indicates the growing necessity of higher agriculture, and recommends the restriction of land grants to the area which the grantor can cultivate properly.
- Divorce, Sociologically Considered. E. James. *New England and Yale Rev.*, May, 7 pp. The elevation of woman, and the advance of the science of heredity renders it impossible that we should ever go back to the system of Divorce for scriptural causes only.
- Liquor-Traffic (the), The Catholic Clergy and, before the New York Legislature. The Rev. Thomas McMillan. *Cath. World*, May, 12 pp. The opposition of the Catholic clergy to the Stadler Bill.
- Sonora. Plan for the Colonization of. W. M. Gwin. *Overland*. Ex-Senator Gwin's scheme, which was a subject of much interest in 1864-5, is revived by the discovery of the letters and documents bearing on the subject.

UNCLASSIFIED.

- Alaskan Fur Trade (The). Charles Hallock. *New England Mag.*, May, 5 pp. Discusses its origin, courses, and ethnography.
- California. Dairying in. Fred Warren Parks. *Overland*, May, 15 pp. Descriptive and Illustrative.
- California. Pioneer Mining in. E. G. Waite. *Cent.*, May, 16 pp., 111s. Descriptive of Mining life in '49.
- Czar (The). At the Court of, Minister Dallas in St. Petersburg. George Mifflin Dallas. *Cent.*, 12 pp. Scenes and incidents of life in Russia.
- Florida Reef (the), Game Fishes of. C. F. Holder. *Cent.*, May, 8 pp. Illustrated by Victor Cerard.
- Loyalists (The). James Hannay. *New England Mag.*, May, 20 pp., liberally illustrated. Treats of the Loyalists, and their part in the American Revolution.
- Money, What is. Lyman J. Gage. *Belford's*, May, 7 pp. Gold and silver alone are money; these have a fluctuating value, and cannot be maintained at a uniform ratio of value without the common consent of all commercial nations.
- Quakers (The) and their Influence in America. Robt. C. Frey. *Unitarian*, May, 6 pp.
- Thirteen Superstitions (The) Among the Fair Sex. J. R. Abarbanell. *Belford's*, May, 16 pp. The general prevalence of the superstition discussed and commented on, and the essay supplemented by selected correspondence on the subject.

FRENCH, ITALIAN, AND SPANISH.

BIOGRAPHICAL.

- Béranger. Prof. F. Montefredini. *Rassegna Nazionale*, Florence, April, 17 pp. Study of the works of the French poet.
- Duke of Bordeaux, The Governess of. Albert Malet. *Revue Bleue*, Paris, April 25, pp. 8. Second part of an analysis of the unpublished Memoirs of Madame de Gontaut-Biron, who was appointed Governess of the Duke of Bordeaux, afterward better known as the Comte de Chambord.
- Guercino of Cento. Adolfo Venturi. *Nuova Antologia*, Rome, April, 22 pp. With three illustrations. Account of the life, works and style of the painter. Gian Francesco Barbieri, called Il Guercino, because he squinted, and who was born at Cento, a town 16 miles from Bologna, in 1591, three centuries ago.
- Jacini (Stefano). Pietro Bracci. *Rassegna Nazionale*, Florence, April, 9 pp. Sketch of the lately deceased statesman and writer, Jacini.
- Napoleon, Prince. R. Bonghi. *Nuova Antologia*, Rome, April, 10 pp. A review, not at all flattering, of the career of the lately deceased Prince Napoleon.

POLITICAL.

- Egypt, French Influence in. Paul Deschanel. *Revue Bleue*, Paris, April 25, pp. 2. Account of work done by a French society, organized to instruct Coptic children sent to school in France and to found schools in Egypt.
- Government, Forms of. Damián Isern. *Revista Contemporánea*, Madrid, April, 17 pp. Second paper.
- Italy, The Political Situation in. G. F. Airolli. *Rassegna Nazionale*, Florence, April, 12 pp.
- Triple Alliance (The) in the Light of Recent Discussions. Carlo Cantoni. *Nuova Antologia*, Rome, April, pp. 36. Advocating the continuance of the Triple Alliance.

LITERATURE.

Poetry (Spanish), The Princes of. D. Juan Pérez de Guzman. *Revista Contemporanea*, Madrid, April, 10 pp. The best poems of the greatest Spanish poets.

Poets, Our Political. Dr. Luis Marco. *Revista Contemporanea*, Madrid, April, 12 pp. Study of the political works of Don Antonio Cánovas del Castillo, the present Prime Minister of Spain; the first of a series of studies on politicians and statesmen who write verse.

RELIGIOUS.

Jesus Christ, About the Birth, Baptism, and Death of. Chronological Studies. *Rassegna Nazionale*, Florence, April, 38 pp.

Jesus Christ and his recent biographers. Alessandro Chiappelli. *Nuova Antologia*, Rome, April, pp. 30. The first of two papers on recently published Lives of Christ.

SOCIOLOGICAL.

Socialism, State and Liberal. Paul Laffitte. *Revue Bleue*, Paris, April 25, pp. 3. Discussion of the question of the "Three Eights," viz., eight hours for work, eight for sleep and eight for recreation; and arguing that the only way to oppose State Socialism is to support Liberal Socialism.

Social Question (The). A. Villa Pernice. *Rassegna Nazionale*, Florence, April, 43 pp. The second of three papers on Socialism as it appears in different countries.

UNCLASSIFIED.

Creation, Commentators on the story of. Antonio Stoppani. *Rassegna Nazionale*, Florence, April, 25 pp. Continuation of a study of the Commentators on the Biblical account of the Creation.

Italy, The first Towns of, and their inhabitants. Luigi Pigorini. *Nuova Antologia*, Rome, April, pp. 14. Argument that the first collections of men in Italy which can properly be called towns were in the territory between the Alps and Apennines in the vicinity of the Adriatic Sea.

Madrid, The Society of Concerts of and Louis Mancinelli. Antonio Peña y Goñi. *Revista Contemporanea*, Madrid, April, 23 pp. Account and programmes of the concerts given this year in Madrid, under the direction of Mancinelli.

Moral Ideas of the recent time as exemplified in the works of Ferdinand Brunetiere. Edouard Rod. *Revue Bleue*, Paris, April 25, pp. 7.

Patriotism in Antiquity. Eliseo Guardiola Valera. *Revista Contemporanea*, Madrid, April, 14 pp. Second paper on the subject.

Russian Police (The). George Kennan. *Rassegna Nazionale*, Florence, April, 25 pp., Translation of a portion of Kennan's book on Siberia.

Books of the Week.

AMERICAN.

Apologia for the Christian Religion. Franz Hettinger. From the German. Edited by the Rev. H. S. Bowden. Fr. Pustet & Co. 2 vols. Cloth, \$2.00.

Bacteriology, A Text-Book of. C. Fraenkel, M. D. W. Wood & Co. Cloth, \$3.75.

Bibliotheca Americana: A Dictionary of Books Relating to America, from Its Discovery to the Present Time. Joseph Sabin. In Parts, \$5.00.

Books (The Best): A Readers' Guide to the Choice of the Best Available Books (about 50,000), in Every Department of Science, Art, and Literature, down to 1890. A Contribution towards Systematic Bibliography. W. Swan Sonnenschein. G. P. Putnam's Sons. Cloth, \$9.00; Interleaved, \$13.50.

Chemical and Geological Essays. T. Sterry Hunt. Scientific Pub. Co. Cloth, \$2.50.

Church (the), History of, from Its Establishment to Our Own Times. The Rev. J. A. Birkhauser. Fr. Pustet & Co. Cloth, \$3.00.

Colonies (The), 1492-1750; with Marginal Notes, Biographies, Index, and Maps. Reuben Gold Thwaites. Longmans, Green & Co. Cloth, \$1.25.

Dynamos and Electric Motors, and All About Them. E. Trevert. Bubier Pub. Co., Lynn, Mass. Cloth, 50 cents.

Electricity and Gynaecology, Practical Treatise on. Egbert H. Grandin, M. D., and Josephus H. Gunning, M. D. W. Wood & Co. Cloth, \$2.00.

Golf Links (Famous). H. C. Hutchinson, Andrew Lang, and Others. Longmans, Green & Co. Cloth, \$2.00.

Health, Happiness, and Longevity; Health without Medicine, Happiness without Money; the Result, Longevity. L. P. McCarthy. Carson & Co., San Francisco. Leatherette, 75 cents.

Labor, The Relation of, to the Law of To-day. Lujo Brentano. Translated from the German by Porter Sherman. G. P. Putnam's Sons. Cloth, \$1.50.

Liddon (H. P., D.D.). Maxims and Gleanings from the Writings of H. P. Liddon, D.D. Longmans, Green & Co. Cloth, 60 cents.

Logic, the Algebra of, Principles of. Alexander Macfarlane. Ginn & Co., Boston. Cloth, \$1.35.

Lombardy, The Communes of, from the 6th to the 10th Century; An Investigation of the Causes which led to the Development of Municipal Unity among the Lombard Communes. W. Klapp Williams. Johns Hopkins Press, Baltimore. Paper, 50 cents.

Materia Medica and Therapeutics, A Text-Book of, Characteristic, Analytical, and Comparative. A. C. Cowperthwaite, M.D. Gross & Delbridge, Chicago. Cloth, \$6.00.

Moods (the), Essential Uses of, in Greek and Latin. R. P. Keep. Ginn & Co., Boston. Paper, 30 cents.

Parnell Movement (The): Being the History of the Irish Question from the Death of O'Connell to the Present Time. T. P. O'Connor. Cassell Pub. Co. Cloth, \$1.50.

Racing Reminiscences and Experiences of the Turf. Sir G. Chetwynd. Longmans, Green & Co. 2 vols. Cloth, \$7.50.

Russell (Lord John), A Life of. Spencer Walpole. Longmans, Green & Co. 2 vols. Cloth, \$4.00.

Sacred Eloquence: Or, the Theory and Practice of Preaching. The Rev. T. F. Potter. Fr. Pustet & Co. Cloth, \$1.50.

Science Ladders Series. Life History of our Earth. The Story of Early Man. N. D'Anvers. Thos. Whittaker. Cloth, 40 cents.

Secret Prayer. The Rev. H. C. G. Moule. Thos. Whittaker. Cloth, 40 cents.

Success and Its Achievers. W. M. Thayer & Co., Boston. Cloth, \$3.75.

Troubadour Land, In: A Ramble in Provence and Languedoc. S. Baring-Gould. James Pott & Co. Cloth, \$4.50.

Current Events.

Wednesday, April 29.

The President visits Palo Alto, Cal. In the New York Legislature, the deadlock in the Senate continues; the Assembly passes many Senate Bills. B. P. Hutchinson, of Chicago, better known as "Old Hutch," disappears; he is said to be insane and impoverished. It is discovered that Arthur C. Gilman, who committed suicide in Flushing, L. I., last December, was a defaulter to his firm in New York City for upwards of \$200,000; there is a contest in court regarding the insurance on his life. In New York City, the American Protective Tariff League eat a strictly American dinner at Madison Square Garden. The Rev. Dr. C. DeW. Bridgman resigns the pastorate of the Madison Avenue Baptist Church, on account of doctrinal disagreement with some of the members. The corner-stone of the Church of Zion and St. Timothy (Protestant Episcopal) is laid. The Ninth National Bank is declared by Examiner Hepburn to be perfectly solvent.

A dynamite bomb is thrown at the palace of President Balmaceda of Chili; no one hurt. The people of Hawaii demand a republic. Signor Imbriani causes another violent uproar in the Italian Chamber by charging the Government with openly permitting the slave trade; the President suspends the sitting. The body of Count von Moltke is buried at Creisau. The Dominion Parliament is opened.

Thursday, April 30.

The President is welcomed at Monterey, Cal. In the New York Legislature, the Senate passes the State Tax Rate Bill; both Houses adjourn sine die; it is believed that no extra session will be called. The American Sons of the Revolution meet in Hartford. The Rev. Dr. Phillips Brooks is chosen Episcopal Bishop of the Diocese of Massachusetts.

Signor Imbriani apologizes to the Italian Chambers of Deputies for his utterances of Wednesday. At Ottawa the Governor-General formally opens the first session of the Seventh Parliament of the Dominion of Canada; he speaks hopefully of reciprocal trade with the United States.

Friday, May 1.

The President addresses the Chamber of Commerce in San Francisco. Strikes for a shorter day and higher wages are quite general in the North and East; riotous demonstrations in Cleveland are quelled by the police. B. P. Hutchinson, of Chicago, appears in the streets at Evansville, Ind.; he is taken in charge by the police, but is released and takes a train for Chicago.

Forest fires continue to rage in New Jersey. In New York City, the Housewives strike for the eight-hour day; building is practically at a standstill. The State Charities Aid Association celebrate the abolition of the poorhouse system of care for the insane; speeches by Grover Cleveland, Joseph H. Choate, Bishop Potter, and others.

Serious labor disturbances occur in many cities of Europe; incendiary speeches inflame the crowds, and many collisions occur between the mobs and the police, reinforced by troops; there is serious fighting in Rome, Florence, Lyons, and Fourmies (France), resulting in bloodshed and loss of life. Geestmunde elects Prince Bismarck to the Reichstag. The Ottoman authorities detain another Russian transport in the Bosphorus. A religious riot occurs at Zanti, Ionian Islands.

Saturday, May 2.

The President, at a banquet in the Palace Hotel, San Francisco, thanks the people of California for their hospitality. Members of the "Frank Leslie's" Alaska exploring expedition reach Port Townsend. Three members of the banking firm of Delamater & Co., Meadville, Pa., are arrested on complaint of a depositor. Eastern Massachusetts is shaken by an earthquake shock. The Eastern Investment Company of Boston is ordered to cease doing business in Massachusetts. In New York City the striking house-smiths gain several points from their employers; the strike continues.

Rioting continues in France and Belgium; thirty thousand miners are on strike in the Charleroi district, Belgium. Prince Bismarck's majority in Geestmunde is 5,048. The Prince of Wales opens the Naval Exhibition in London. The Duchess of Sparta, wife of the Crown Prince of Greece, is received into the Greek Church. The Chilean insurgents formally announce the formation of a provisional Government for the eight provinces in their hands.

Sunday, May 3.

General Manuel Castro, one of the Mexican officers of California, dies at Castroville in that State. It is stated that thousands of Negroes and Italians will be taken into the Pennsylvania coke regions to replace the strikers. In New York City various labor unions, encouraged by the success of the house-smiths, demand the eight-hour day. A man is killed by an elevated railway locomotive. The Rev. Dr. Bothwell dies from the effects of a cork accidentally drawn into his windpipe two weeks ago; several surgical operations had been performed, but failed to reach the obstruction.

The Italian Government issues a Green Book on the New Orleans lynching; Premier Rudini charges that Secretary Blaine made unauthorized use of a private dispatch. An immense labor meeting is held in Hyde Park, London. In Barcelona a collision takes place between strikers and the police. Influenza is spreading alarmingly in Liverpool.

Monday, May 4.

The President leaves San Francisco for Portland, Oregon. Secretary Blaine resents the imputation of Premier Rudini that the Secretary had unwarrantably made use of a private dispatch; he sends to the American Minister at Rome proofs that the dispatch in question was not marked private or confidential. Another conflict occurs in the coke region; one striker is killed by the Sheriff's forces. Governor Hill signs several Bills. Senator Stanford announces that that he will make champagne at his vineyard in California. In New York City \$50,000 is subscribed, conditionally, by five men, to the Grant Monument Fund. Jesse H. Lippincott, president of the North American Phonograph Company, makes an individual assignment—liabilities \$500,000. The University of the City of New York approves of a site and plans for new buildings. Charles Pratt, the Standard Oil millionaire, dies suddenly in his office.

The French Chamber has a tumultuous sitting; Deputy Roche is forcibly ejected for calling M. Constans, Minister of the Interior, a murderer, on account of the May-Day tragedy at Fourmies; on a vote of censure the Government sustained 356 to 33. The Coercion Bill passes the committee in the House of Lords. The signing by Germany and Austria of a commercial treaty is announced. Italy decides to take no part in the Chicago World's Fair.

Tuesday, May 5.

The President is welcomed at Salem and Portland, Or. In New Orleans the Grand Jury find indictments against six men, one of whom is Detective O'Malley, for attempted jury fixing; no indictments are found on account of the lynching of the Italians. The Supreme Court of Nebraska hands down a decision ousting Boyd, the Democratic Governor, in favor of Thayer, Republican. The New York Court of Appeals decides against the Brooklyn officials in the water-works case. The United States Senate Committee on Trade Relations with Canada begin an investigation at Buffalo. Frost and snow appear in several States. In New York City the new Music Hall at Seventh Avenue and Fifty-seventh street is opened.

Labor disturbances occur in Belgium; houses in Liege and Mons are damaged by dynamite. The Archbishop of York dies. Mr. Smith, the Government leader of the British House of Commons, is appointed Warden of the Cinque Ports. Lord Douglas, brother of the Marquis of Queensbury, commits suicide. There are rumors of a peace conference between the Chilean Government and the insurgents.

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